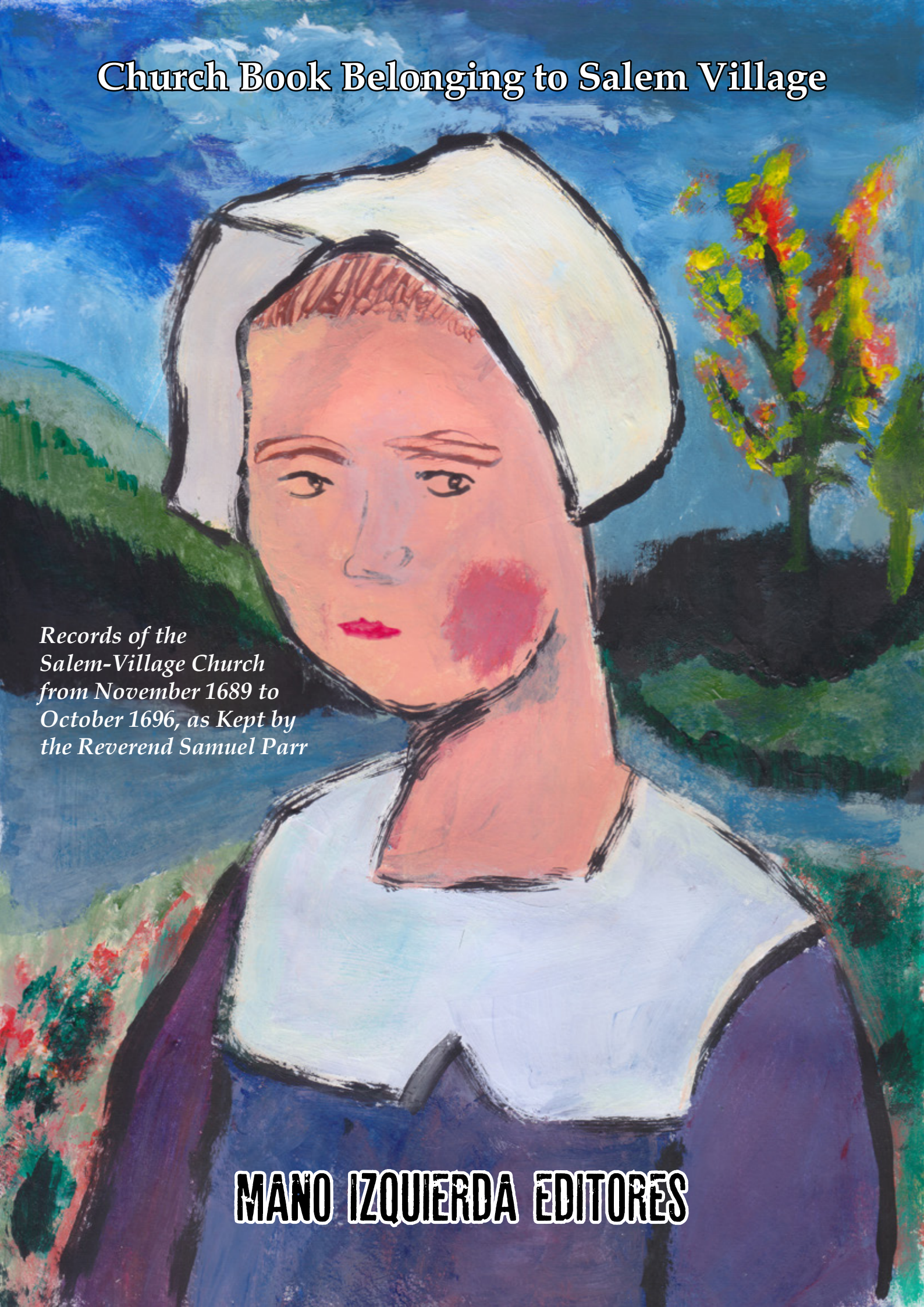
Church Book Belonging to Salem Village



Records of the Salem-Village Church from November 1689 to October 1696, as Kept by the Reverend Samuel Parr

MANO IZQUIERDA EDITORES

Church Book Belonging to Salem Village
Records of the Salem-Village Church from November 1689 to October 1696, as Kept by the Reverend Samuel Parr

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from November 1689 to October 1696,
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University of Virginia Library,
Charlottesville, Virginia.

2015

MANO IZQUIERDA EDITORES

pie of ye Original for
want of a Church-
Book at yt time

1. Page)

The Covenant agreed upon, & consented unto
the Church of Christ at Salem-Village, at ye
first Embodying, on ye. 19. Novr. 1689

We whose Names (tho unworthy of a Name in this
hereunto subscribed, Lamenting our own great unfit
an Awfull & solemn approach unto the holy God, &
all the miscamiages comitted by us, either in the D
our Unregeneracy; or since we have been brought u
quaintance wth God, in the communion of his Church
have heretofore been related unto; And yet appre
our selves called by the Most High to Embody
into a distinct Society, wth a Sacred Covenant, to
the Lord Jesus Christ, & Edifie one another, accord
Rules of his holy word, Being perswaded in mat
according to the Confession of Faith owned & c
unto by the Elders & Messingers of the Churche
-led at Boston in New-England May. 12. 1680
for the substance of it, we now own, & profess.

We do, in some measure of sincerity, this day
up our selves unto God in Christ, to be for him, & not
another: at the same time renouncing all the vani
& Idols of this present evil world.

We give up our selves, & Offspring; unto the Lord Jehova
the one true & Living God in three Persons, Father, Son,
Holy-Ghost. To God the Father of our Lord Jesus Chr
as to our Reconciled God & Father in christ Jesus; & unto
christ Jesus, as our King, Priest, & Prophet, & only Mediato
And unto the holy-Ghost as our only Sanctifyer & Comf
As to our Best Good, & Last End: Promising (with Divin
to live unto, & upon, this one God in three Persons: ho
at length to live for ever with him.

We do likewise give up our selves one unto anoth
in the Lord, Engaging (with Divine Aid) as a Church o
God to submit to the order, Discipline, & Government o
christ in this his church, & to the Ministerial teaching,
guidance, & Oversight of the Elder, (or Elders) thereof, as
Such as watch for our souls, And also to a mutuall
brotherly watchfulness according to Gosple Rules, so long
by such Rules we shall continue in this Relation to each oth
And promise also to walk with all regular & due communi

Church Book Belonging to Salem Village

The Covenant agreed upon and consented unto [torn] the Church of Christ it Salem Village, at [torn] first embodying, on the 19'h November, 1689.

We whose names (tho' unworthy of a name in this [Church]) are hereunto subscribed, lamenting our own great unfitness [for such] an awful and solemn ipproach unto the Holy God and [deploring] all the miscarriages committed by is, either in the days [of] our unregeneracy or since we have been brought into acquaintance with God in the communion of his churches [which we] have leretofore been related unto: And yet apprehending ourselves called by the Most High to embody [ourselves] into a different society, with a sacred covenant to [serve] the Lord Jesus Christ & Edify one another accord[ing to the] rules of his holy word, being persuaded in matters [of faith] according to he Confession of Faith owned and [consented] unto by the Elders and dessengers of the churches [assembled] at Boston in New-England May 12. 1680 [which] for the substance of it, we now own & profess.

We do, in some measure of sinceritie, this day [give] up our selves unto God in Christ, to be for him, & not another at the same time renouncing all the van[ity] & Idols of this present evil world.

We give up our selves, & offspring, unto the Lord Jehova the one true & living God in three Persons, Father, Son, Holy-Ghost. To God the Father of our Lord Jesus Christ; as to our Reconciled God & Father in Christ, & unto Christ Christ Jesus, as our King, Priest, & Prophet, & only Mediator And unto the holy-Ghost as our only sanctifier & com[forter]. As to our Best Good, & Last End: Promising (with Divine [torn] to live unto, & upon, this one God in three Persons hop[ing] at length to live forever wih him.

We do likewise give up our selves unto another in the Lord, engaging (with Divine Aid) as a church of God to submit to the order, Discipline, & Government of Christ in this his church, & to the Ministerial teaching, guidance, & oversight of the Elder, (or Elders) thereof, as to such as watch for our souls, And also to a mutual brotherly watchfulness according to Gospel Rules, so long as by such Rules we shall continue in this Relation to each other[,] And promise also to walk with all regular and due communion

with other Churches of our Lord Jesus: & in all cheerfull endeavours to support, & observe, the pure Gosple institutions of our Lord Redeemer, so far as he shall gratiously re-veal unto us his will concerning them.

In order hereunto,

We resolve uprightly to study what is our duty, & to make it our greif, & reckon it our shame, whereinsoever we find our selves to come short in the Discharge of it, & for pardon thereof ~~to betake~~ humbly to betake our selves to the Blood of the Everlasting Covenant.

And that we may keep this Covenant, & all the branches of it inviolable for ever, being sensible that we can do nothing of our selves;

We humbly implore the help & grace of our Mediator may be sufficient for us. Beseeching that whilst we are working out our own salvation, with fear & trembling, He would gratiously work in us both to will, & to do. And that he being the Great Shepherd of our souls would lead us into the paths of Righteousness, for his own Names sake. And at length receive us all into the Inheritance of the saints in Light.

1. Samuel Parris. Pastor.
2. Nathaniell Putnam
3. John Putnam
4. Bray Wilkins . 79.
5. Joshua Rea:
6. Nathaniel Ingersoll
7. peter Cloyes
8. Thomas putnam
9. John Putnam Junr
10. Edward Putnam
11. Jonathan putnam
12. Benjamin putnam
13. Ezekiel Cheever
14. Henry Wilkins
15. Benja. Wilkins
16. william way
17. Peter Prescott
18.

The women which embodyed with us are by their severall Names as followeth Viz

1. Eliz: (wife to Sam:) Parris
2. Rebek: (wife to John) Putman.
3. Anna (wife to Bray) Wilkins
4. Sarah (wife to Joshuah) Rea.
5. Hannah (wife to Jno (junr.) Putman
6. Sarah (wife to Benja.) Putman
7. Sarah Putman.
8. Deliverance Walcott
9. Persis (wife to William) Way.
10. mary (wife to Sam:) Abbie.

Illi quorū nominibus hoc signum præfigitur † e vivis cesserunt.

24 November. 1689. Sab: day

Deacon elected pro Tempore.

Brother Nathanael Ingersoll chosen by a generall vote of the Brethren to officiate in the place of a Deacon for a time

with other churches of our Lord Jesus, and in all cheerful endeavor to support, & observe, the pure Gospel institutions of our Lord Redeemer, so far as He shall graciously reveal unto us his will concerning them.

In order hereunto,
We resolve uprightly to study what is our duty, & to make it our grief, & reckon it our shame, whereinsoever we find our selves to come short in the discharge of it, & for pardon thereof to betake humbly to betake ourselves to the Blood of the Everlasting Covenant.
And that we may keep this covenant, & all the branches of it inviolable for ever, being sensible that we can do nothing of ourselves,
We humbly implore the help & grace of our Mediator may be sufficient for us: Beseeching that whilst we are working out our own Salvation, with fear & trembling, He would graciously work in us both to will & to do. And that he being the Great Shepherd of our souls would lead us into the paths of Righteousness, for his own Names Sake. And at length receive us all into the Inheritance of the Saints in Light.

1. Samuel Parris. Pastor.
2. Nathanall Putnam
3. John Putnam
4. Bray Wilkins. 79.
5. Joshua Rea
6. Nathanail Ingersoll
7. Peter Cloyes
8. Thomas Putnam
9. John Putnam Jun'r
10. Edward Putnam
11. Jonathan Putnam
12. Benjamin Putnam
13. Ezekiel Cheever
14. Henry Wilkins
15. Benja. Wilkins
16. William Way
17. Peter Prescott
18. [left blank by Parris]

The women which embodied with us are by their several names as followeth Viz.

1. Eliz: (wife to Sam:) Parris
2. Rebek: (wife to John) Putman.
3. Anna (wife to Bray) Wilkins.
4. Sarah (wife to Joshuah) Rea.
5. Hannah (wife to Jn° (Jun'r) Putman
6. Sarah (wife to Benja.) Putman
7. Sarah Putman.
8. Deliverance Walcott
9. Peircy [Persis] (wife to William) Way.
10. Mary (wife to Sam:) Abbie.

Illi quoni nominibus hoc signum praefigitur
+ e vivis cesserunt.

24 November. 1689. Sab: Day.
Brother Nathanael Ingersoll chosen by a general vote of the brethren to officiate in the place of a Deacon for a time.

3

At a Church-meeting (appointed the Sabbath Last) at Brother Edward Putmans house. 23. December. 1.
these following particulars were consented to & voted

That our attendance on the Lords Supper be once in about six weeks space. A universall vote.

Touching y^e admission of Members

That such as offer to joyn in Church-Membership shall be admitted before, & in presence, of, the whole Congregation else at a Church-meeting warned for the purpose other well-disposed persons may have liberty to unless we shall find it needfull to be more private

When such meetings are to be warned, the time & the place where, shall be as y^e Pastor shall direct

If persons (that is of the male-kind) can hold forth of Faith, & Repentance, wrought in their Souls, with own tongues, & mouths, we account of that way as of all eligible: But where naturall impediments hinder, we would not lay too much stress upon it but admit of a written confession, & profession, taken from the person, or persons, by our Pastor.

Persons shall not be admitted by a meer Negative: that to say without some testimony for them from the Brethren

9. January. 1689 (O.S.) = 1690

Admitted into the Church at a publick meeting forewarned

19. Abraham Walcott aged about. 54.
20. zechariah Goodale aged about. 50.

12. January. 1689 Sab: day

Admitted into the Church in the forenoon being Sacrament day

11. Sarah (wife to Brother Peter) Cloyes aged about. 48.

9. Feb: Sab: Day. 1689.

Admitted into the Church.

1. 7. 12. Eliz: wife to Sam:) Cutler. An: Etat. 60
Pyed. 9. March. 1693

16. Feb. 1689. Sab: day

Admitted into the Church.

13. Priscilla (wife to Bro^r Benjamin Wilkins. Anno Etat. 36.
w^ch was then baptized.

21. Aaron Way. Anno Etat. 39.

14. Mary (wife to Aaron) Way. An: Etat. 37.
18. Mary (wife to Brother Edward) Putnam. Anno Etat.
16. Mary Flint. Anno Etat. 38.

22. James Putnam. Anno Etat. 27.

At a church-meeting (appointed the Sabbath last) at Brother Edward Putnams house. 23. December [1689] these following particulars were consented to & voted:

That our attendance on the Lords Supper be once in about six weeks space. A universal vote. Touching ye Admission of Members [written in left margin]

That such as offered to join in Church-membership shall [be] admitted before, & in presence, of, the whole congregation [torn] else at a church-meeting warned for the purpose [torn] other well-dysposed persons may have liberty to [torn] unless we shall find it needful to be more priv[ate].

When such meetings are to be warned, the time & the place where, shall be as ye pastor shall desire. If persons (that is of the male-kind) can hold forth [torn] of Faith & Repentance, wrought in their souls, with their own tongues, & mouths, we account of that way [torn] of all eligible. But where natural impediments hinder, we would not lay too much stress upon [a verbal confession] but admit of a written confession, & profession, taken from the person, or persons by our Pastor.

Persons shall not be admitted by a mere Negative: that is to say, without some testimony for them from the Brethren.

9 January. 1689/90
Admitted into the church at a public meeting forewarned:
19. Abraham Walcott, aged about 54.
20. Zechariah Goodale, aged about 50.

9 January 1689 Sab: day
Admitted into the church in the forenoon, being Sacrament day:
1. Sarah (wife to Brother Peter) Cloyes, aged about. 48

9 Feb. Sab: day 1689
Admitted into the church: 12. Eliz. (wife to Sam.) Cuttler, An. Aetat 60
Dyed. 9. March.1693

16 Feb. 1689. Sab: day
Admitted into the church: 13. Priscilla (wife to Bro. Benjamin)
Wilkins, Anno Aetat 36.
who was then baptized
21. Aaron Way. Anno Aetat. 39.
14. Mary (wife to Aaron) Way. An. Etat. 37
15. Mary (wife to Brother Edward)
Putnam, Anno Aetat:
16. Mary Flint Anno Etat 35
22. James Putnam. Anno Aetat. 27

At a church-meeting (appointed the last Sabbath) at Brother John Putnams house · 20 · Feb · 1689

The Question being put by the Pastor to his Brethren · Who are the proper Subjects of Baptysm

Answ: Covenant professing Belcivers & their infant seed · To this (I think) all voted · None in the least opposed

Quest: Again · How far may we account such seed, infant seed ? And so to be baptized ?

Answ: After some debating · Where one of the Parents is in full comunion & the child religiously educated & free from open vices & not exceeding the age of twelve years (which I understand & mean ordinarily, & not alwayes, for as I told my Brethren there is difference in men, & so in children: so that some are mature before others) To this there was a major vote but two, (~~I think not~~ three, & I think not) four) which dissented.

At the same time I told them there were two wayes by wch persons might come to Baptisme viz: by their own profession & by their parents When therefore if God gave grace they were capable of profession ordinarily such time of age they are not to be baptized but upon their own profession, & conceive) to be baptized till such time as children.

Sab: day · 2 · March · 1689

Admitted into the Church.

23 · Samuel Nurse & Baptized · An: Ætat: 37 ·

24 · John Tarbell · An: Ætat · 36 ·

17 · Lydia (wife to Brother Jonas) Putman · An: Ætat ·

18 · Mary (wife to Brother John) Tarbell & baptized An: 35 ·

Sab: Day · 16 · March · 1689 ·

25 · Thomas Wilkins An: Ætat · 44 · } Admitted

26 · Samuel Sibly · An Ætat: 33 } into the Church

Sab: Day · 23 · March · 1689

Admitted into the Church.

19 · Mary (wife to Brother Samuel) Nurse & baptized · An: Ætat · 36 ·

20 · Hannah Holton · An: Ætat · 31 ·

Sab · 30 · March · 1690

Admitted into the Church.

27 · Geo: Flint & Baptized · An: Ætat · 37 ·

21 · Eliz: (wife to Brother Geo:) Flint · An: 27

22 · Ruth Fuller · An: Ætat · 41 ·

The same Sab: Brother Cheever who having in dispute for a horse

At a church-meeting (appointed the last Sabbath) at Brother John Putnams house, 20 Feb. 1689 The question being put by the Pastor to his Brethren.

Who are the proper subjects of Baptism?
Answ: Covenant professing believers & their infant seed. To this (I think) all voted: None in the least opposed.

Quest: Again. How far may we account such seed, infant seed? And so to be baptized?
Answ: After some debating. Where one of the Parents is in full communion: & the child religiously educated: & free from open vices: & not exceeding the age of twelve years (which I understand & mean ordinarily, & not always, for as I told my Brethren there is difference in men, & so in children: so that some are mature before others) To this there was a major vote but two,I think not th or three, (I think (not) four) which dissented.

At the same time I told them there were two wayes by wch persons might come to Baptisme viz: by their own profession & by their parents. When therefore (if God gave grace) they were capable of profession ordinarily, at such time of age they are not to be baptized but upon their own profession, & (as I conceive) to be baptized till such time as children.

Sab: day 2 March 1689
Admitted into the Church:
23. Samuel Nurse & Baptized, An: Aetat: 37.
24. John Tarbell. An: Aetat. 36.
17. Lydia (wife to Brother Jonath:) Putnam, An: Aetat.
18. Mary (wife to Brother John) Tarbell and baptized An: 35.

Sab: day 16. March. 1689
25. Thomas Wilkins An: Aetat. 44
26. Samuel Sibley. An. Aetat: 33
Admitted into the Church

Sab: Day. 23. March. 1689
Admitted into the Church.
19. Mary (wife to Brother Samuel)
Nurse & Baptized. An: Aetat: 36.
20. Hannah Holton. An: Aetat. 31

Sab. 30. March 1690
Admitted into the Church.
27. Geo: Flint & baptized. An: Aetat. 37.
21. Eliz: (wife to Brother Geo:) Flint. An: 27
22. Ruth Fuller. An: Aetat. 41.

The same Sab: Brother Cheevers who having, in distress for a horse // upon his wife's

5

Bro. Cheevers offence.

upon his wives approaching travell about five or six weeks pa taken his neighbour Joseph Putmans horse out of his stable without leave or asking of it, was called forth to give sat to the offended Church, as also the last Sabbath he was calle forth for the same purpose, but then he failed in giving sat -tion, by reason of his somwhat mixing in the latter part of h confession, which in the former he had more ingenuously a -knowledged, but this day the Church rec[eived] satisfaction a was testifyed by their holding up of their hands. And the whole a word of caution by the Pastor was dropt upon offendour in particular, & upon us all in generall.

Admitted into the Church. 27. Apr. Sab: 1690

23. Lydia Hutchinson. An:
2. † 24. Martha Story. An: Æta
Pag. 2. Excommunic.
25. Mary Cuffe to Bro: Sam Sibly An: Ætat. 3

Recd into our Church. 25. May. 1690.

26. Sarah Byshop dismissed church at Topsfield.

Recd into the Church. 8. June. 1690

27. Abigail (wife to Brother Ezekiel) Cheever And Baptized. An: Ætat: 33.

10. Aug: 1690

28. Eliz: Goold widow An: Ætat: 58.

Sab: 30. November. 1690

This evening after the Publick service was over, the church was by the Pastour desired to stay, & then by him Brother Edward Putman was propounded as a meet person for to be chosen as an other Deacon. The issue whereof was y[t] it being now an excessive co day some did propose y[t] another season might be pitched upon for discourse thereof. Whereupon y[e] Pastour mentioned y[e] next four day at two of y[e] clock at y[e] Pastours house for farther discourse thereof to w[ch] y[e] church agreed by not dissenting.

3. December. 1690

2. Deacon Elected.

This afternoon at a church-meeting appointed the last Sabbath Bro Edward Putman was again propounded to the church for choice to offi in y[e] place of a Deacon to joyn with, & be assistant to, Brother Ingers in y[e] service & in order to said Putmans ordination in y[e] office upon his well approving himself therein. Some proposed that two might be nominated to y[e] church, out of w[ch] the church to choose one: but argument satisfactory were produced against y[t] way. Some also moved for a choic by Papers: but that way also was disapproved by y[e] arguments of the Pastour & some others. In fine, the Pastour put it to vote (there appearing not y[e] least exception from any, unto a modest & humble exception of th person himself once & again) & it was carryed in the affirmative by a universall vote: nemine non suffragante.

Afterwards the Pastour addressed himself to the elected Brother & in the Name of the church desired his answere: who replyed to his purpos

Seing Sr you say the voice of Gods People is the voice of God, desiring your Prayers, & the Prayers of the church, for divine assistance therein I do accept of the call.

Sab

approaching travail about five or six weeks past, taken his neighbor Joseph Putnam's horse out of his stable without leave or asking of it, was called forth to give sat[isfaction] to the offended Church, as also the last Sabbath he was called forth for the same purpose, but then he failed in giving satisfaction, by reason of his somewhat minsing in the latter part of his confession, which in the former he had more ingenuously acknowledged, but this day the Church received satisfaction, as was testified by their holding up of their hands. And upon the whole a word of caution by the Pastor was dropped upon the offendour in particular, & upon us all in generall.

Admitted into the Church 27 Apr. Sab. 1690
23. Lydia Hutchinson, An. [torn]
24. Martha Kory, Aetat [torn]
Page 12 excommunic[ated]
25. Mary (wife to Bro: Sam
[torn] Sibly. An: Aetat. 30

Rec'd into our church 25. May. 1690
26. Sarah Byshop, dismissed
[from the] Church at Topsfield

Rec'd into the Church 8.June. 1690
27. Abigail (wife to Brother Ezekiel) Cheever
and baptized. An: Aetat: 33.

10 August, 1690
28. Elizabeth Goold. widow. An: Aetat: 58.

Sab: 30. November. 1690
This evening, after the Publick service was over, the Church was by the Pastour, desired to stay: & then by him Brother Edward Putnam was propounded as a meet person for to be chosen as an other Deacon. The issue whereof was yt it now being an excessive co[ld] day some did propose that another seacon might be pitched upon for discourse thereof. Whereupon ye Pastour mentioned ye next fourth day at two of ye clock at ye pastor's house for farther discourse thereof to w'ch the church agreed by not dissenting.

3. December. 1690
This afternoon at a Church-meeting appointed the Last Sabbath Brother Edward Putnam was again propounded to the Church for choice to office in ye place of a Deacon to join with, & be assistant to, Brother Ingersoll in ye service, & in order to said Putnam's ordination in ye office upon his well approving himself therein. Some proposed that two might be nominated to ye Church, out of which the Church to choose one: but arguments satisfactory were produced against yt way. Some also moved for a choice of papers: but that way also was disapproved by the arguments of the Pastor & some others. In fine, the Pastour put it to vote (there appearing not ye least exception from any, unless a modest & humble exception of the person himself, once & again) & it was carried in the affirmative by a universal vote: nemine non suffragante.

Sab: Day · 7 · December · 1690

After the evening publick service was over several things needfull were tranzacted viz.

1. The Pastor acquainted those of ye Church yt were ignorant of it yt Brother Edward Putman was chosen Deacon the last Church-meeting.
2. He also generally admonished those of the Brethren that were absent at that time of their disorderlines & therein telling them that such ye Apostle bids should be Noted or marked 2 · Thes · 3 · 6–16 that is wh a church-mark a mark in a disciplinary way, & therefore begged amend-ment for the future in that point & to yt purpose.
3. He propounded whither they so far were satisfyed in Brother Ingersolls service as to call him to settlement in the Deacon-ship by ordination: or had ought against it. But no Brother made personall exception. Therefore it being put to Vote, it was carryed in the affirmative by a plurality, if not universality.

Ingersol's ordination voted.

4. The Lords Table not being provided for with ought else but two Pewter Tankards the Pastour pro-pounded & desired yt the next Sacrament day wch is to be the · 21 · instant there be a more open & liberall contribution by the Communicants that so the Deacons may have wherewith to furnish the said Table decently: which was consented to.

Sabbath day · 31 · May · 1691

Admitted into the Church.

29. Hannah (wife to Brother Thomas) Wilkins & Baptized. An: Ætat: 44.

30. Sarah (wife to Benjn.) Fuller and Baptized. An: Ætat: 27.

The Pastor spake to the Brethren to this purpose viz:

Deacon Putman's Ordination Voted.

Brethren ye Ordination of Brother Ingersol has already been voted a good while since, & I thought to have ingrammated yt affair a good time since, but have been put by, by diversity of occurrents: & being it so long since I think it needless to make two works of one, & therefore intend the ordination of Brother Putman together wth Brother Ingersol in the Deaconship if you continue in ye same mind as when you elected him. Therefore if you are so, let a Vote manifest it. (Voted by all or at least ye most: Jobserved none ye voted not

At a Church-meeting · 4 June · 1691

Admitted into the Church

31. Ann (wife to Brother Thomas) Putman. An: Ætat: 27.

Afterwards, the Pastour addressed himself to the elected Brother & in the Name of the Church, desired his answere: who replied to this purpose [torn]
Seeing sr you say the voice of Gods People is the voice of God, desiring your Prayers, & the prayers of the Church, for divine assistance therein I do accept of the call.

Sab. Day. 7. December. 1690

After the evening publick service was over severall things needful were transacted viz.
1. The Pastor acquainted those of ye church yt were ignorant of it yt Brother Edward Putnam was chosen Deacon the last church-meeting.
2. He also generally admonished those of the Brethren that were absent at that time of their disorderliness therein telling them that such ye Apostle bids should be noted or marked 2. Thes. 3. 6-16; that is w'th a church-mark a mark in a disciplinary way, & therefore begged amendment for the future in that point & to yt purpose.
3. He propounded whither they were so far satisfied in Brother Ingersolls service as to call him to settlement in the Deacon-ship by ordination, or had aught against it. But no brother made personall exception. Therefore it being put to vote, it was carried in the Affirmative by a plurality, if not universality.
4. The Lords Table not being provided for with aught else but two Pewter Tankards the Pastour propounded & desired yt the next sacrament day wch is to be the 21st instant there be a more open and liberal contribution by the comunicants that so the Deacons may have wherewith to furnish the said Table decently: which was consented to.

Sabbath day. May 31. 1691
Admitted into the Church.
29. Hannah (wife to Brother Thomas) Wilkins
& baptised An: Aetat: 44.
30. Sarah (wife to Benja.) Fuller and
Baptized, A n: Aetat: 27.

The pastor spoke to the Brethren to this purpose viz.

[Deacon Putnam's Ordination Voted Marginal note]

Brethern ye ordination of Brother Ingersol has already been voted a good while since, & I thought to have consummated ye affair a good time since, but have been put by, by diversity of occurrents: & seeing it is so long since, I think it needless to make two works of one, & therefore intend the ordination of Brother Putnam together wth Brother Ingersoll in the Deaconship, if you continue in ye same mind as when you elected him: Therefore if you are so let a vote manifest it. Voted by all or at least ye most: I observed none yt voted out.

At a church-meeting. 4 June. 1691
Admitted into the church
31.Ann (wife to Brother Thomas)
Putnam. An: Aetat: 27

Sab: 28: June 1691

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After the afternoon sermon upon 1 Tim: 3: 8: 9 10 11 12 13
the Brethren had renewed their call of Br. Ingersoll to the office of a Dea
& he himself had declard his acceptance the Pastor proceeded to
ordain him using the Form following

Nathanael Ingersol the first Ordained Deacon in this Village

Beloved Brother, God having called you to the Office of
a Deacon by the choice of the Brethren, & your own acceptance, or
that call being now to be consummated according to the Primitive
Pattern: Act: 6: By Prayer & imposition of hands:

We do therefore by this Solemnity declare your investiture in
that Office, solemnly charging you in the Name of our Lord Jesus
the King of his Church, who walks in the midst of his Gold
Candlesticks with eyes as of a flame of Fire exactly observing
the demeanour of all in his house, & his Officers & Ministers
that you ~~labour~~ go to carry it so as to evidence you are
[illegible] in those qualifications
Behaving of your self gravely, soberly, temperately &
Due care for the Government of your own house, holding
the mystery of the Faith in a pure Conjience That as they
in the Office are called Helps: So you be helpfull in your
place & capacity, doing what in your part for the promoting of
the work of Christ here — We do charge you that whatever
you do, in the Office you do it diligently, giving with simplicity,
shewing Mercy with Cheerfulness. Look on the Brother as matter
of care & exercise of your acknowledgment, that both the Office
it self, & also your being set up in it by God, who
being waited upon will be with you & accept you then
assigning you to use the Office of a Deacon well, so as that
you may be blameless purchasing to your self a good
degree & great boldness in the Faith.

Note. That Brother Putnam was not yet willing to be ordained
but stayed farther consideration time between him & the
Brethren Ingersoll in private discourse the week before
the Ordination aforesaid.

Sab: 12: July. 1691

Admitted into the Church

32. Abigail (wife to Brother Abr:) Walcott
member of the Church of Reding
upon Recommendation.

33. Eliz: (wife to John) Buxton An: Ætat: 34

34. Abigail (wife to Jun.r Henry)
Holton An: Ætat: 23
And Baptized.

Sab. 28. June 1691
After the afternoon sermon upon 1 Tim. 3:8. 9. 10. 11. 12 .13. As the brethren had renewed their call of Br. Ingersoll to the office of a Deacon & he himself had declared his acceptance: the Pastor proceeded to ordain him, using the Form following

[written in margin] Nathaniel Ingersol the first Ordained Deacon in that Village

Beloved Brother, God having called you to the Office of a Deacon by the choice of the brethren, & your own acceptance [of] that call being now to be consummated according to the Primitive Pattern. 6 Acts 6. By prayer & imposition of hands:

We do therefore by this Solemnity declare your investiture into that Office, Solemnly charging you in the Name of our Lord Jesus [torn] the King of his Church, who walks in the midst of his Gold Candlesticks with eyes as of a flame of Fire exactly observing the demeanor of all in his house, both Officers and Members that you labor so to carry it, as to evidence you are s[anctified] by Grace qualified for this work & to grow in those qualifications Behaving of yourself gravely, sincerely, temperately, with due care for the Government of your own house, holding the mystery of the Faith in a pure Conscience. That as they in this Office are called Helps: So you be helpful in your place & capacity, doing what is your part for the promoting of the work of Christ here. Wee do charge you that whatever you do, in this Office you do it faithfully, giving with simplicity, showing Mercy with Cheerfulness. Look on it, Brother, as [a] matter of awe, and likewise of encouragement, that both the Office itself, & also your being set up in it is of God, who being waited upon, will be with you & accept you therein, assisting you to use the Office of a Deacon well so as that you may be blameless purchasing to yourself a good degree & great boldness in the Faith.

Note. That Brother Putnam was not yet willing to be ordained but desired further considering time between him & I & Brother Ingersoll in private discourse the week before the Ordination above said.

Sab: 12: July. 1691
Admitted into the church:
32. Abigail (wife to Brother Abr:) Walcott
member of the church of Reading upon recommendation
33. Eliz: (wife to John) Buxton An: Aetat: 32
34. Abigail (wife to Jun'r. Henry) Holton An: Aetat: 23
And Baptized.
Sab: 9. Aug. 1691
After all Publick worship was over, & the Church stayed on Pupose I proposed to the Church whither they were free to admit to Baptism upon occasion, such as were not'at present free to come up to full communion. I told them there was a young woman, by name Han: Wilkings, the Daughter of our Brother Thomas Wilkins, who much desired to be baptized, but yet did not dare to come to the Lords Supper. If they had nothing against it, I should take their silence for consent, & in due time acquaint them with what she had offered me to my satisfaction, & proceed accordingly.
No answer was made pro or con, & so ye Church was dismissed.

Sab: 9. Aug. 1691

After all Publick worship was over, & the Church stayed on purpose I proposed to the Church whether they were free to admitt to Baptism upon occasion such as were not at present free to come up to full Communion. I told them there was a young woman by name Han: Wilkins the Daughter of our Brother Tho: Wilkins who much desired to be Baptized but yet did not dare to come to the Lords Supper. If they had nothing against it I should take their silence for consent & in due time acquaint them with what she had offered me to my satisfaction, & proceed accordingly.

No answer was made Pro or Con, & so ye Church was dismist.

Sab. 23. Aug. 1691

Hannah Wilkins aged about 21. yeares was called forth and her Relation read in the full Assembly and then it was propounded to the Church that if they had just exceptions, or on the other hand had any thing further to encourage they had opportunity & liberty to speak. None said any thing but Brother Dray Wilkins (Han: Grandfather) who said that for all he knew such a Relation as had been given & a Conversation suitable (as he judg'd it ought to be) was enough to enjoy full Communion. None else saying any thing it was put to vote whether they were so well satisfied as to receive this young woman into Membership & therefore initiate her therein by Baptisme. It was voted fully. Whereupon the Covenant was given to her as if she had intended into full Communion: And ye Pastor told her in the Name of ye Church that we would expect & wait for her rising higher, & therefore advised her to attend all means conscientiously for that end.

After all I pronounced her a Member of this Church
And then Baptized her.

28. August. 1691

The day sister Hannah Wilkins aforesaid came to me & spake to this effect following.

Before I was Baptized (you know Sr.) I was desirous of communion at the Lords Table, but not yet, I was afraid of going so far: but since my Baptisme I find my desire growing to the Lords Table, & I am afraid to turn my back upon that Ordinance, or to refuse to partake thereof. And that which moves me now to desire full communion which I was afraid of before is that of Thomas. 20. John. 26 &c. where he being absent from the disciples the first time but once lost a sight of Christ & got more leadings of heart, or message of unbelief. And also those words of Ananias to Paul after his Conversion. 22. Act. 16. And now why tarriest thou? Arise &c. So I am afraid of tarrying. The present time is only mine: & God having beyond my hopes graciously opened a door, I look upon it my duty to make present improvement of it.

Sab. 23. Aug. 1691
Hannah Wilkins aged about .21.years was called forth and her Relation read in the full Assembly and then it was propounded to the Church, that if they had just exceptions, or on the other hand had any thing farther to encourage they had opportunity & liberty to speak. None said any thing but Broth'r Bray Wilkins (Han: Grandfather) who said that for all he knew such a Relation as had been given & a conversation suitable (as he judg'd hers to be) was enough to enjoy full comunion. None else saying any thing it was put to vote whither they were so well satisfied as to Receive this young woman into Membership & therefore initiate her therein by Baptism. It was voted fully. Whereupon the Covenant was given to her as if she had entered into full comunion: And ye Pastor told her in the Name of ye Church that we would expect & wait for her rising higher, & therefore advised her to attend all means conscientiously for that end.
After all I pronounced her a Member of this Church And then baptized her.

28. August. 1691
This day, Sister Hannah Wilkins aforesaid came to sec me & spake to this like effect, following.
Before I was baptized (you know, sr.) I was. desirous of communion at the Lords Table, but not yet; I was afraid of going so far: but since my Baptism I find my desires growing to the Lords Table, & I am afraid to turn my back upon: that Ordinance, or to refuse to partake thereof. And that w'ch moves me now to desire full communion which I was afraid of before is that of Thomas 20. John 26. &c. Where he being absent from the disciples though but once lost a sight of Christ, & got more hardness of heart, or increase of unbelief. And also those words of Ananias to Paul after his conversion. 22. Acts 16. And now why tarriest thou? Arise &c. So I am afraid of tarrying. The present time is only mine: & God having beyond my deserts graciously opened a door, I look upon it my duty to make present improvement of it.
Sab. & Sacrament day. 30. Aug. 1691
Sister Han: Wilkins's motion (before ye celebration of ye Lord's Supper was begun) was mentioned or propounded to ye Church, and what she said to me (before hinted) read to them, & then their vote was called for to answer her desire if they saw good: whereupon the church voted in the affirmative plentifully.
35. Hannah Wilkins, daughter to Brother Tho: Wilkins. An: Aetat.: 21

8. October. 1691
Being my lecture day, after publick service was ended I was so bare of fire-wood that I was forced publicly to desire the inhabitants to take care that I might be provided for, telling them that had it not been for Mr. Corwin (who had brought wood, being then at my [house)] 1 should hardly have any to burn.

1. Nov: 1691
The Pastor desired the Brethren to meet at my house on [to]morrow next an hour &half before sundown.

[Marginal note in Mr. Parris's hand] The Town-meeting about or at, 16. October

Sab: d Sacrament day. 30. Aug. 1691

Sister Han: wilkins motion (before ye celebration of ye Lords Supper was begun) was mentioned or propounded to ye Church & what she said to me (before hinted) read to them, & then their vote was called for to answer her desire if they saw good. Whereupon ye Church voted in the affirmative plentifully

35. Hannah wilkins daughter to Bro: Tho: Wilkins An: Aet: 21.

8. October. 1691

Being my Lecture day after publick service was ended I was so bare of fire-wood that I was forced publickly to desire the Inhabitants to take care that I might be provided for; telling them that had it not been for Mr. Corwin (who had bought wood being then at my house) I should hardly have any to burn

1. Nov: 1691

The Pastor desired the Brethren to meet at my house on the morrow next an hour & half before sun down

2. Nov: 1691

The Town-meeting about or at, 16. October last: Jos: Foster. Jos: Hutchinson. Jos: Putnam Jan: Andrews Francis Nurse

After Sun-set about 17. of the Brethren met: to whom after Prayer I spake to this effect. Brethren I have not much to trouble you with now: but you know what Committe the last Town-meeting here were chosen, & what they have done, or intend to do we may better than I. But you see I have hardly any wood to burn: I need say no more but leave the matter to your serious & godly consideration.

In fine after some discourse to & fro the Church voted that Capt. Putnam, & the two Deacons should go as Messingers from the Church to the Committee to desire them to make a Rate for the Minister & to take care of necessary supplies for him.

And that said Messingers should make their return to the Church the next tenth day an hour before sun set at the Minister house where they would expect it.

10. Nov: 1691.

The Messingers above said came with their Return as appointed which was that the Committee did not see good to take notice of their message without they had some letter to show under the Churches & Pastors hand. But at this last Church meeting beside the three Messingers, but three other Brethren did appear namely, Brother Thomas Putnam, Tho: Wilkins, & Peter Prescot, which slight, & neglect of other Brethren, did not a little trouble me, as I expressed my self. But I told the Brethren I expected the Church should be more mindfull of me, than other People: And their way was plain before them &

last: Jos: Porter.
Jos: Hutchinson.
Jos: Putnam
Dan: Andrews
Francis Nurse

2 Nov. 1691
After sunset, about 17. of the brethren met: to whom after prayer, I spake to this effect: Brethren, I have not much to trouble you with now: but you know what Committee the last town-meeting here were chosen, & what they have done, or intend to do it may be, better than I. But you see 1 have hardly any wood to burn: I need say no more but leave the matter to your serious & godly consideration.
In fine after some discourse to & fro the church voted that Capt. Putnam, & the two Deacons should go as messengers from the Church to the Committee to desire them to make a Rate for the minister & to take care of necessary supplies for him.
And that said Messengers should make their return to the church the next tenth day an hour before sunset at the Ministers house where they would expect it.

10. Nov: 1691
The messengers abovesaid came with their Return as appointed which was that the Committee did not see good to take notice of their message without they had some letter to show under the Churchs & Pastors hand. But at this last church meeting besides the three Messengers, but three other Brethren did appear namely, Brother Thomas Putnam, Tho: Wilkins, & Peter Prescot, which slight, & neglect of other Brethren, did not a little trouble me, as I expressed myself. But I told these Brethren I expected the church should be more mindful of me, than other people. And their way was plain before them &

Sab. 15. Nov. 1691
The church were desired to meet at Brother Nathaniel Putnams, the next eighteenth instant, at 12. a clock, to spend some time in Prayer & Seeking Gods presence with us, the next Lords-Day at his Table, as has been usual with us some time before the sacrament.

18. Novembeer. 1691
After some time spent as above said, at this Church-meeting; the Pastor desired the Brethren to stay, for as much as he had somewhat to offer to them, which was to this purpose. viz. Brethren several church-meetings have been occasionally warned, & sometimes the appearance of the Brethren is but small to what it might be expected, & particularly the case mentioned. 10th. instant. I told them, I did not desire to warn meetings unnecessarily, & therefore when I did, I pray'd them they would regularly attend them.

Furthermore, I told them I had scarce wood enough to burn till tomorrow, & prayed that some care might be taken. In fine, after discourses passed: these following votes were made unanimously. Namely.

Sab. 15. Nov. 1691.

The church were desired to meet at Brother Nathanael Putmans, the next eighteenth instant at 12 a clock, to spend some time in Prayer & seeking Gods presence with us, the next Lords-day at his Table, as has been usual with us some time before the Sacrament:

18. November: 1691.

After some time spent as abovesaid at this Church-meeting; the Pastor desired the Brethren to stay, forasmuch as he had somwhat to offer to them, which was to this purport. viz

Brethren severall Church-meetings have been ocasionally warned, & somtimes the appearance of the Brethren is but small to what might be expected, & particularly the last mentioned 10th instant. I told them, I did not desire to warn meetings unnecessarily, & therefore when I did, I pray'd them they would regularly attend them.

Farthermore I told them. I had scarce wood enough to burn till the morrow, & pray'd that some care might be taken. In fine after discourses passed: these following ~~voted~~ votes were made unanimously. Namely.

1. That it was needfull that complaint should be made to the next Honoured County Court to sit at Salem the next third day of the week against the neglects of the present Committee.
2. That the said complaint should be drawn up which was immediately done by one of the Brethren & consented to
3. That our Brethren Nathanael Putman, Thomas Putman, & Tho: Wilkins should signe said complaint in behalf of the church.
4. Last. That our Brethren Capt. John Putman & the two Deacons should be improved to present the said complaint to the said Court.

In the mean time the Pastor desired the Brethren that care might be taken that he might not be destitute of wood.

27. March. Sab. 1692 Sacrament day

After the common Auditory was dismissed, & before the Church's communion at the Lords Table, the following testimony against the Error of our Sister Mary Sibly, who had given direction to my Indian man in an unwarrantable way to find out Witches, was read by the Pastor.

It is altogether undenyable that our Great & Blessed God, for wise & holy ends hath suffered many persons, in several families, of this little Village, to be greivously vexed, & tortured in body, & to be deeply tempted, to the endangering of the destruc-

-tion

1.That it was needfull that complaint should be made to the next Honoured County Court to sit at Salem the next third day of the week against the neglects of the present Committee.
2. That the said complaint should be drawn up which was immediately done by one of the Brethren & consented to.
3. That our Brethren, Nathaniel Putnam, Thomas Putnam & Tho: Wilkins should signe said complaint in behalf of the Church.
4. Last, That our Brethren, Capt. John Putnam & the two Deacons should be improved to present the said complaint to the said Court.

In the meantime, the pastor desired the Brethren that care might be taken that he might not be destitute of wood.

27. March. Sab. 1692 Sacrament day
After the common Auditory was dismissed & before the Church's communion at the Lords Table, the following testimony against the Error of our Sister Mary Sibly, who had given direction to my Indian man in an unwarrantable way to find out witches, was read by the Pastor.

It is altogether undeniable, that our Great & Blessed God, for wise & holy ends hath suffered many persons, in several families, of this little Village, to be greivously vexed, & tortured in body, & to be deeply tempted endangering to the destruction // of their souls; & all these amazing feats (well known to many of us) to be done by Witchcraft, & Diabolical operations. It is also well known that when these calamities first began, which was in my own family, the affliction was several weeks before such Hellish operations, as Witchcraft was suspected. Nay, it [never brake] forth to any considerable light, until Diabolical means was used by the making of a cake by my Indian man, who had his direction from this our sister Mary Sibly: since w'ch Apparitions have been plenty, & exceeding much mischief hath followed. But by this means (it seems) the Devil hath been raised amongst us, & his Rage is vehement & terrible, & when he shall be allay'd silenc'd the Lord only knows. But now that this our Sister should be instrumental to such distress, is a great-grief to my self, & our godly Honoured, & Reverend neighbours, who have had the knowledge of it. Nevertheless, I do truly hope, & believe that this our sister doth truly fear the Lord, & am well satisfied from her, that what she did, she did it ignorantly, from what she had heard of this nature from other ignorant, or worse[,] persons. Yet we are in duty bound, to protest against such actions, as being indeed a going to the Devil for help against the Devil; we having no such directions from Nature, or Gods word, it must therefore be, & is, accounted by godly Protestants, who write or speak of such matters as Diabolical, & therefore call this our sister to deep humiliation for what she has done, & all of us to be watchful against Satans wiles & Devices.

Therefore, as we in duty, as a Church of Christ are deeply bound, to protest against it, as most directly contrary to the Gospel, yet in as much, as this our Sister did it in ignorance as she professeth, & we believe, we can continue her in our holy fellowship, upon her serious promise of future better advisedness and caution, & acknowledging that she is indeed sorrowful for her rashness herein.

-tion of their Souls; & all these amazing hats (well known to many of us) to be done by Witchcraft, & Diabolical operations. It is as well known that when these calamities first began, which was in my own family, the affliction was Several weeks before such Hellish operations, as Witchcraft was suspected. Nay it was not forth to any considerable light, until Diabolical means were used by the making of a Cake by my Indian man, who had his direction from this our Sister Mary Sibly. Since wch Apparitions have been plenty, & exceeding much mischief hath followed. But by this means (it seems) the Devil hath been raised amongst us, & his Rage is vehement & terrible, & when he shall be ~~allay'd~~ silenc'd the Lord only knows. But now that this our Sister should be instrumental to such disturbance is a great grief to my self, & our godly Honoured & Reverend Neighbours, who had the knowledge of it. Nevertheless, I do truly hope, & believe that this our Sister doth truly fear the Lord, & am well satisfyed from her, that what she did, she did it ignorantly, from what she had heard of this nature ~~of~~ from other ignorant, or worse persons. Yet we are in duty & bound, to protest against such actions, as being indeed a going to the Devil, for help against the Devil; we having no such directions from Nature, or Gods word, it must therefore be, & is, accounted by godly Protestants, who write or speak of such matters as Diabolical, & therefore call this our Sister to deep humiliation for what she has done, & all of us to be watchfull against Satans wiles & Devices.

Therefore, as we in duty, as a Church of Christ are deeply bound, to protest against it, as most directly contrary to the Gospel, yet in as much, as this our Sister did it in ignorance as she professeth, & we believe, we can continue her in our holy fellow-ship, upon her serious promise of future better advisedness and caution, & acknowledging that she is indeed sorrowfull for her rashness herein.

Brethren, If this be your mind that this iniquity should be thus born witness against, manifest it by your usual signe of lifting up your hands.

The Brethren voted generally, or universally: None made any exceptions.

Sister Sibly, If you are convinced that you herein did simply, & are sorry for it: Let us hear it from your own mouth.

She did manifest to Satisfaction her error & grief for it.

Brethren. If herein you have received Satisfaction, testify it by lifting up of your hands

A general vote passed. no exception made.

Note 25. March. 169½ I discoursed said Sister in my Study about her grand Error aforesaid, & also then read to her what I had written as above to read to the Church, & said Sister Sibly assented to the same wth tears & sorrowful confession.

Brethren, If this be your mind that this iniquity be thus borne witness against, manifest it by your usual sign of lifting up your hands.

The Brethren voted generally, or universally: None made any exceptions.

Sister Sibley, If you are convinced that you herein did sinfully, & are sorry for it: Let us hear it from your own mouth.
She did manifest to satisfaction her error & grief for it.

Brethren, If herein you have received Satisfaction, testify it by lifting up of your hands.
A general vote passed: No exception made.

Note 25. March. 1691/2. I discoursed said Sister in my study about the grand error above said, & also then read to her what I had written as above to read to the church, & said Sister Sibley assented to the same w'th tears & sorrowful confession.
Sabbath day. 14 Aug: 1692.

The Church was stayed after the congregation was dismissed, & the Pastor spake to the Church after this manner. Brethren you may all have taken notice that several Sacrament days past our brother Peter Cloyes & Sam: Nurse & his wife, & John Tarbell & his wife have absented from Communion with us at the Lords Table, yea have very rarely except our brother Sam: Nurse have been with us in common publick worship, now it is needful that the Church send some persons to with them to know the Reason of their absence. Therefore if you be so minded, express your selves. None objected: But a general or universal vote after some discourse passed that Brother Nathaniel Putman, & the 2 Deacons should joyn with the Pastor, to discourse with the said absenters about it.

31. August. [1692]
Brother Tarbell proves sick, unmeet for discourse, Bro'r Cloyce hard to be found at home being often with his wife in prison at Ipswich for witchcraft & Brother Nurse & sometimes his wife attends our publick meeting, & he the Sacrament. 11. Sept. 1692. Upon all which, we choose to wait further.

11 September. Lords day
[Magrinal note in Mr. Parris's hand] Martha Kory Excommunicated.
Sister Martha Kory taken into the Church 27. April. 1690. was after examimination upon suspision suspicion of witchcraft, 21. March. 1691/2 committed to prison for that Fact, & was condemned to the Gallows for the same yesterday: And was this day in Publick by a general consent voted to be excommunicated out the Church; & Lt. Nathaniel Putman, & the 2. Deacons chosen to attest signify to her with the Pastor the mind of the church herein. Accordingly this 14. Sept. 1692. the 3 afores'd Brethren went with the Pastor to her in Salem Prison, whom we found very obdurate justifying herself, & condemning all it had done any thing to for her just discovery or condemnation. Whereupon after little discourse (for her imperiousness would not suffer much) & after prayer (which she was willing to decline) the dreadful sentence of excommunication was pronounced against her.

[Marginal note: The Church's Petition to ye Court]

Sabbath day. 14. Aug: 1692

The Church was stayed after the congregation was dismissed, & the Pastor spake to the Church after this manner

Brethren you may all have taken notice that severall sacrament dayes past Our Brother Peter Cloyse & Sam: Nurse & his wife & John Tarbell & his wife have absented from communion with us at the Lords Table, yea have very rarely except our Brother Sam: Nurse been with us in common publick worship, now it is needfull that the Church send some persons to them to know the Reason of their absence. Therefore if you be so minded expresse your selves.

None objected. But a general or universal Vote passed that after some discourse Brother Nathanael Putman, & the 2. Deacons should joyn with the Pastor, to discourse with the said absenters about it.

31. August.

Brother Tarbell proves sick unmeet for discourse, Bro.r Cloyse hard to be found at home being often with his Wife in Prison at Ipswitch for witchcraft & Brother Nurse & sometimes his wife attends our publick meeting, & the the Sacrament. 11. Sept. 1692. Upon all which we choose to wait farther—

11. September. Lords day

Martha Cory Excommuni—cated.

Sister Martha Cory taken into the Church. 27. April. 1690. was after examination upon ~~suspicion~~ Suspicion of Witchcraft. 29. March. 1692 committed to Prison for that Fact, & was condemned to the Gallows for the same yesterday: And was this day in Publick by a general consent voted to be excommunicated out of the Church; & Lt. Nathanael Putman, & the 2. Deacons chosen to ~~attest~~ signify to her with the Pastor the mind of the Church herein. Accordingly this 14. Sept.r 1692. The 3. aforesd. Brethren went with the Pastor to her in Salem Prison, whom we found very obdurate justifying her self, & condemning all that had done any thing to our her just discovery, or condemnation. Whereupon after a little discourse (for her impertinencyes would not suffer much) & a Prayer (which she was willing to decline) the dreadful Sentence of Excommunication was pronounced against her.

The Church's Petition to y.e Court

The Church's Petition
to the court for the Maintainance of the Ministry here viz:

* it should have been it seems Quarter Sessions.

At a Church-meeting at Salem Village. 26. Dec.r 1692. warned the Lords day before the following humble Petition was unanimously voted viz:

To the Honoured Court of* Common Pleas
to be held at Salem. 27. Dec.r 1692

The humble Petition of the Church aforesaid humbly sheweth, That Whereas among the other Lawes passed by the great & generall Court of their Majesties Province of the Massachusets Bay in N-England some of them bear particular respects to the maintainance of Religion, and Whereas our Village as to some of its inhabitants in speciall hath indispensible need of support by such wholsom Acts, severall among us, for severall years past having made no payment to our Reverend Pastor, & other some as little as they pleased: And some have been chosen to the service of making Rates, who have refused (though urged by the Church) to make any, insomuch that the first of January next one year & half is passed, & no Rate made: Besides the former Rates in great part uncollected. Nay no Reparation of the very Meeting-house has for a great while been Regarded, so that by reason of broken Windows some of them by Boards, or otherwise, & others wide open, it is sometimes so cold that makes it uncomfortable, & sometimes so dark that it is

The Church's Petition to the Court for the maintenance of the Ministry here,viz:
At a church-meeting at Salem Village 26 Dec. 1692 warned the Lord's day fore, the following humble petition was unanimously voted, viz:

[*Marginal note: it should have been it seems Quarter Sessions]

To the Honoured Court of *Common Pleas
to be held at Salem. 27. Dec'r. 1692

The humble Petition of the Church abovesaid humbly sheweth, that

Whereas among the other laws passes by the great & general Court of their Maj'sties Province of the Massachusetts Bay in N-England, some of them bear particular respects to the maintainance of Religon as

Whereas our Village as to some of its inhabitants in special hath indespensible need of support by such wholesome acts Acts, several among us, for several years past having made no payment to our Reverend Pastor, & and some as little as they pleased and some have been chosen to the service of making Rates, who have refused (though urged by this Church) to make any, insomuch that the first of January next one year & half is passed, & no Rate made: Besides the former Rates in great part uncollected: Nay no Reparation of the very meeting-house has for a great while Regarded, so yt by reason of broken windows stope up some of them by boards, or otherwise, & others wide open, it is sometimes so cold that it makes it uncomfortable, and sometimes so dark that it is // almost unuseful. Besides the neglect of our Ministry-land fences, & the great & long disquietments of a few, who in this hour of some tribulation & temptation have draw away others, who heretofore could not by means joyn with them, by reason whereof we have no meetings to relieve our minister or, if any severall well-affected persons absent themselves, because they cannot bear the jars amongst us, by which means others to our great disquietment & injury obtain the casting vote; Besides many other things too tedious to trouble your Honours with at present.

All which considered we Pray your command of Mr. Joseph Porter, Joseph Hutchinsin Senr, Joseph Putnam, Daniel Andrews, & Francis Nurse to appear personally before your Honoours (or rather with submission before a committee appointed and fully empowered to settle all differences by Your Honours, which we conceive most suitable to this tedious affair) & to give in their reason, if they have any, why the last yeaer which expired the 1st. July last was suffered to elapse, & their committee-ship to dye totally without making any such Rate, in such manifest contempt of that Law entitled an act for collecting Arrears, of Town & County Rates passes at the session. 8. June.

The grant of this our necessitous Petition, as it will be exceeding joyful to our small church, & many other [of] our Religious Neighbors so particularly to
your Honours
Deputed & Humble Petitioners.

Nath: Putnam
John Putnam
Jonathan Walcot

The afore'sd Petition was voted the day aforesais by the Church aboves'd to be presented as aboves'd by Lt. Nathanael Putnam, Capt. John Putnam, Jonoth: Walcot witnesses
Nathanael Ingersol Deacons Edwaerd Putnam

almoſt unexpreſſible. Beſides the neglect of our Miniſtry-Land-
fences, & the great & long diſquietments of a few, who in this hour of
ſore tribulation & temptation have drawn away others, w^ch here-
could not by any means joyn with them; by reaſon whereof we
have no meetings to relieve our miniſter, or if any ſeverall well-
-affected perſons abſent themſelves, becauſe they cannot bear
the jarr amongſt us, by which means others to our great diſ-
-etriment & injury obtain the caſting vote: Beſides many other
things too tedious to trouble your Honours with at preſent.

All which conſidered We Pray your commands of M^rs.
Joſeph Porter, Joſeph Hutchinſon ſenr. Joſeph Putman, Daniell
Andrews, & Francis Nurſe to appear perſonally before Your Hon^rs
(or rather with ſubmiſſion before a Committee appointed, & fully
empowered to ſettle all differences by Your Honours, which we
conceive moſt ſuitable to this tedious affair) & to give in their
Reaſon, if they have any, why the laſt year which expired the
1^ſt July laſt was ſuffered to elapſe, & their Committee-ſhip to
dye totally without making any ~~ſuch~~ Rate, in ſuch manifeſt
contempt of that Law entituled an Act for collecting the
Arrears, of Town & county Rates paſſed at the Seſſion. 8. June.

The grant of this our neceſſitous Petition, as it will be exceeding
joyfull to our ſmall church, & many other our Religious Neigh-
-bours, ſo particularly to

Your Honours
Deputed & Humble Petitioners
Nath: Putman
John Putman
Jonathan Walcot.

The aforeſ^d petition was voted the day
aforeſ^d by the Church aboveſ^d to be preſented
as aboveſ^d by Lt. Nathanael Putman,
Capt. John Putman, & capt. Jonathe Walcot
Witneſs us
Nathanael Ingerſol } Deacons.
Edward Putman }

Note The Petition aboveſ^d was granted & the honoured Court of
Quarter Seſſions adjourned to this Village to ſit. 17. Jan: next inſuing
to hear & determine the matter.

12. Jan: 1692

At a church meeting regularly warned the laſt Sab: was choſen by a
unanimous vote of the preſent Brethren Lt. Nath: Putman, Capt. John
Putman, the two Deacons, & Enſigne Tho: Flint as principal Agents
in behalf of the Church to negotiate in the affairs reſpecting the
aboveſ^d Petition before the honoured Court adjourned as aforeſ^d

15. Jan Sab: 1692

Sacraments every firſt Sab:

After the Sacrament it was fully if not unanimouſly voted that here-
after our Sacraments ſhall be the firſt Lords day in each month,
partly for better Remembrance of ſuch as may not always be warned
of it, & partly & more eſpecially for the more eaſy & getting of
Bread which then at Salem is provided on purpoſe for ſundry other
Churches, & we are to begin the 5^th 1. March next if God pleaſe.

The Courts Anſwere to y^e Church's Petition aforeſ^d

At a generall Seſſions of the Peace holden at Salem
for the County of Eſſex by adjournment. 17. Jan. 1692

Eſſex ſs

In anſwere to the petition of the church at Salem Village relating
to the Miniſtry: This Court having fully examined y^e caſe & heard the Reaſons &
alligations of the parties concerned do find y^t y^e Committee for the year

Note: The petition abovesaid was granted & the honored Court of Quarter sessions adjourned to this Village to sit. 17. Jan: next ensuing to hear & termine the matter.

12. Jan: 1692
At a church meeting regularly warned the last Sab: was chosen by a unanimous vote of the present Brethren: Lt. Nath.: Putnam, Capt. John Putnam, the two Deacons, Capt. Jonath: Walcot, & Ensigne Tho: Flint as principal jents in behalf of the Church to negotiate in the affairs respecting the abovesaid Petition before the honoured Court adjourned as aforesaid.

15. Jan. Sab: 1692
[Marginal note: Sacraments every first Sab:]

After the Sacrament it was fully if not unanimously voted that hereafter our sacraments shall be the first Lords Day in each month, partly for better remembrance of such as may not always be warned of it, & partly & more specially for the more easy of getting of Bread which then at Salem is provided on purpose for sundry other Churches, & we are to begin the 1st March next if God please.

[Marginal note: The Courts Answere to ye Church's Petition aforesd.]

At a general sessions of the Pleace holden at Salem
for the County of Esex by adjurnment.17. Jan. 1692

Essex Ss. In answere to the Petition of the Church of Salem Village relating to the Ministry: This Court having fully examined ye case & heard the pleas & allegations of the parties concerned do find yt ye Committee for the year // 1691 hath wholly neglected this duty in not raising their Ministers maintainance for that year, which was settled upon him by the Inhabitants of said village, & the Committee for this present year 1692 have also neglected this duty relating thereunto, & also to this Court utterly refused to attend their duty in that respect, & severall of principal Inhabitants to make choice of a committee that will attend that service alledging that otherwise they cannot lawfully be convened together
This Court therefore do order that constable John Putnam of Salem, do warn & give notice into the Inhabitants of said village, that they convene together at the usual place of meeting on Wednesday next being the .25. of this instnt Jan'ry at ten of the clock in the morning to make choice of a Committee, according to the power given them by the general Court at their first settlement.
Copies vera as its entered in the Records of Salem for the Court of Sessions of the Peace
Attest. Stephen Sewall Cler.

[Marginal note: Committee-men]

25. Jan: [1692/93] At a meeting of the Inhabitants by the order of the Court abovesd Jos: Pope, Jos: Holten, junr, John Tarbell, Thomas Preston, And James Smith, were chosen Committee-men.

Sab: 5. Feb. 1692
In the evening the Church was stayed, & upon discourse the Pastor & the two deacons & Bro'r. Nathanel Putman, & Bro'r. John Putman sen., & Bro'r. Bray Wilkins's

1691 hath wholly neglected their duty, in not raiding their Ministers maintenance for that year, which was settled upon him by the Inhabitants of said Village, & the Committee for this present year 1692 have alſo neglected their duty relating thereunto, & alſo to this court utterly refuſed to attend their duty in that reſpect, & generall of the principall Inhabitants having prayed this court to appoint a meeting requiring the Inhabitants to make choice of a Committee that will act in that affaire, alledging that otherwiſe they cannot lawfully be convened together

This court therefore do order that Conſtable John Putnam of Salem, do warn & give notice unto the Inhabitants of ſaid Village that they conveene together at the uſuall place of meeting on Wednesday next being the 25th of this inſtant January at ten of the clock in the morning to make choice of a Committe according to the power given them by the generall Court at their firſt ſettlement.

Copia vera as it entred in the Records of Salem
for the Court of Seſſions of the Peace
Attꝑ: Stephen Sewall Cler.

Committee-men.

25th Jan: At a meeting of the Inhabitants by the order of the Court aboveſd Joſ: Pope. Joſ: Holton junr John Tarbell. Thomas Preſton. And James Smith were chosen Committee-men.

Sab: 7. Feb. 1692

In the Evening the Church was stayed, & upon diſcourſe the Paſtor & two Deacons & Brs. Nathanael Putnam & Brs. John Putnam senr & Brs. Bray Wilkins were chosen by a generall vote of the Brotherhood to diſcourſe with Brs. Tho: Wilkins, Brs. Sam: Nurſe, & Brs. John Tarbell about their withdrawing of late from the Lords Table & publick Worſhip of God amongſt us

7. Feb. 1692 See pag. 18.

Meeting of ye church's Messingers, with Brother John, Tarbell, Sam: Nurſe, & Tho: Wilkins.

The aboveſd Brethren, chosen for debate with the abovementioned Brethren met about one a clock at the Paſtors houſe: And after prayer the Paſtor applyed himſelf to the ſaid three diſſenting Brethren telling them that we were appointed by the Church to enquire into the grounds of their declining Religious communion with us of late. After ſome pauſe they each one, one after another deſired further time to conſider of our demand. The Paſtor replyed, you know Brethren of your diſſent, & doubtleſs you cannot be to ſeek of the Reaſons of it. But after ſome words more ſome of us looking upon ſuch pleas needleſs, others being willing to concede to them it was concluded, that they ſhould meet us again the 16. inſtant, & then give in their Reaſons: And alſo if they ſaw good to bring their diſſenting wives with them, or to leave them to another ſeaſon, as they pleaſed: with this proviſo that they acquaint the Paſtor timely of it, that he may acquaint the Church therewith that ſo we may be commiſſioned to treat with them alſo, for as yet we were only ſent to the Brethren, & not to the Siſters.

16. Feb. 1692

According to the aforeſd conceſſion, we the abovesd met again at the Paſtors houſe to receive anſwere from the diſſenting Brethren aboveſd as to the Reaſons of their diſſent: who when they came, gave in a paper containing the matter following viz:

Whereas we, Tho: Wilkins, & John Tarbell & Samuel Nurſe having a long time gone under the burden of great grievances by reaſon of ſome unwarrantable actings of Mr. Parris, as we eſteem them & were proceeding in an orderly way to obtain ſatisfaction from him, & had taken ſome ſteps thereunto, according to the advice of ſome neighbouring Elders. But obſtructive to our proceeding therein, Mr. Parris, & ſome Brethren of the Church are appointed by the Church to demande a Reaſon of us of our with-drawing from communion. The regularity of which the proceeding, we do not underſtand, because in this caſe we eſteem ourſelves to be the Plaintiffs, & parties offended, & in an orderly way ſeeking ſatisfaction, tho hitherto denyed. Our Anſwere to the Church is that we eſteem our ſelves hi: by prevented in our duty, which account

were chosen by a general vote of the Brotherhood to discourse with Bro'r. Tho. Wilkens, Bro'r. Sam: Nurse, and Bro'r. John Tarbell about their withdrawing of late from the Lords Table & publick worship of God among us.

7. Feb. 1692. See pag. 15.
[Marginal note: Meeting of ye Church's Messengers, with Brother John Tarbell, Sam. Nurse & Tho. Wilkins.]
The abovesd brethren, chosen for debate with the abovementioned brethren, met about one a'clock at the Pastor's house; and after prayer the Pastor applied himself to the said three dissenting brethren, telling them that we were appointed by the church to inquire into the grounds of their declining religious communion with us of late. After some pause they each one, one after another, desired further time to consider of our demands. The Pastor replied, You know, brethren, of your dissent and doubtless you cannot be to seek of the reasons of it. But after some words more, some of us looking upon such pleas needless, others being willing to concede to them, it was concluded, that they should meet us again the 16 instant and then give in their reasons; and also if they saw good to bring their dissenting wives with them, or to leave them to another season, as they pleased: with this proviso, that they may acquaint the Pastor timely of it, that he may acquaint the church therewith, that so we may be commissioned to treat with them also, for as yet we were only sent to the brethren, and not to the sisters.

16. Feb. 1692
According to the aforesaid concession, we the abovesaid met again at the Pastors house to receive answer from the dissenting Brethren abovesaid as to the reasons of their dissent: when they gave in a paper containing the matter following viz.
"Whereas we,Tho. Wilkins, & John Tarbell, & Samuel Nurse having a long time gone under the Burden of great grievances by reason of some unwarrantable actings of Mr. Parris, as we esteem them, & were proceeding in an orderly way to obtain satisfaction from him, & had taken some steps thereunto, according to the advice of some neighbouring Elders. But obstructive to our proceeding rein, Mr. Parris and some brethren of the church are appointed by the church demand a reason of us of our withdrawing from communion. The regularity ivhich, the proceeding, we do not understand, because in this case we esteem selves to be the plaintiffs, and parties offended, & in an orderly way king satisfaction, tho' hitherto denied. Our answer to the church is that we esteem ourselves hereby prevented in our duty, which [we] account // a greivance, seeing we were first in prosecution of Rule of our Lord Jesus Christ laid down in Matth. 18. 15. 16. Wherefore if Church please to give us the liberty, & freedom of attending of our duty, as ording to Rule bound, possibly then further trouble may be prevented, or otherwise the case will unnecessarily & regularly come fo before them. But if they de[ny] us this request, we shall as in duty bound give the Reasons of our proceeding to the church, or any others, when orderly demanded.
The paper abovesd was read to us by Sam: Nurse, they were altogether willing to leave it with us but at length [they] were prevailed with to let us take a copy of it. I gave it to Deacon Putman who desired to copy it, & from his copy I wrote out as abovesaid.

a grievance, seeing we were stopt in prosecution of the Rule of our Lord Jesus Christ laid down in Matth. 18. 15. 16. Wherefore if the Church please to give us the liberty, & freedom of attending our duty, as we are in Rule bound, possibly then farther trouble may be prevented, or otherwise the case will unnecessarily & regularly come before them. But if they deny us this request, we shall as in duty bound give the Reasons of our grievance to the Church, or any others, when orderly demanded.

The paper aforesd was read to us by Sam: Nurse, they were ~~[illegible]~~ altogether unwilling to leave it with us, but at length (to let us take a copy of it) ~~were~~ prevailed with: I gave it to Deacon Putman who desired to copy it, & from his copy I wrote out as aforesd ~~[illegible]~~.

These displeased Brethren were told, that they did ill to reflect upon the Church, who, as also the Pastor, was ignorant of their methods; & also that they should first have spoken with the Pastor himself, before they went to consult with neighbouring Elders. But to this last, they pleaded ignorance. So we gave way to their request of proceeding orderly.

The 7. Feb: last before the Brethren appointed by the church came, the aforesd 3. Brethren Jno. Tarbell, Sam: Nurse, & Tho: Wilkins came to my house desiring to speak with me, so I took them singly into my study except Tho: Wilkins, for the other two had each of them taken up so much time viz: one an hour at least, & the other more, that before time could be allowed for the other, the appointed Brethren came. Jno. Tarbell said he thought I was guilty of Idolatry, in asking the afflicted persons, who they saw upon other afflicted persons. He thought it was a going to the God of Ekron. Nor did he understand how my Oath was safe in court that such & such, by such & such, were knocked down by their looks, & raised up by their touches. And had it not been for me his Mother Nurse might have been still living, & so freed from execution; that I had been the great prosecutor, & that others wise & learned who had been as forward as my self, were sorry for what they had done, & saw their errour, & till I did so to, he could not joyn. His Brother Sam: Nurse for about an hours time had the same objections. I answered them ~~[illegible]~~ That I did not see yet sufficient grounds to vary my opinion, which was informed by known & ancient experience frequent in such cases &c. But however in matters of debate, they must needs give me my opinion, as I would not now quarrell them for theirs &c.

The 8. Feb: Bror. Peter Cloyse came from Boston to me with the very same objections, whom I answered after the like manner.

~~Some~~ Some short time after this the aforesd 4. displeased Brethren came again desiring to speak with me & Brother William Way along with them. I told them I would go up to my study, asking which would go first. So Brother Cloyse came up first, bringing Bro: Way & Tho: Wilkins with him, as witness to his demand of satisfaction to what he lately objected. I told him there was but One Brother, there should be two, Tho: Wilkins was in this case Peter Cloyse, & Peter Cloyse Tho: Wilkins: & so I told the rest when I saw what they aimed at, & advised them to take according to Rule some other Brother, or Brethren, besides Brother Way, or else I could not hear them, in the way they aimed at. But they would urge that this was enough, & that was sufficient; I answered that Christs rule was for two or three: so they departed.

27. March 1693

At night ~~[illegible]~~, Bro: Cloyse, ~~[illegible]~~, & Brother Tarbell aforesaid & Mr Joseph Putman came to my house ~~[illegible]~~ together with Mr. Joseph Hutchinson Senr &c. a little after William Osburne of Salem (which last it seems came for witness as Bro. Cloyse owned the 20. Apr. following) & they gave me a paper not subscribed by any person, but a cut in the place of subscription, where two or three names might be written. The contents of which paper was as followeth. viz: The paper had no date neither.

To our Pastor & Minister Mr. Sam: Parris of Salem Village & to some others of the Plantation.

Wee whose names are underwritten being deeply sensible that those uncomfortable differences, that are amongst us, are very dishonourable to God, & a scandal to Religion, & very uncomfortable to our selves, & of an ill example to those that may come after us. And by our maintaining & upholding differences amongst us, we do but gratify the Devil, that grand enemy of our souls. For the Removall of which we have thought

These displeased Brethren were told, that they did ill reflect upon the Church, who, as also the Pastor was ignorant of their Methods: & also that they should first have spoken with the Pastor himself, before they went to consult with neighbouring Elders. But to this last, they pleaded ignorance. So we gave way to their request of proceeding orderly.

The 7. Feb:[1692] last before the Brethren appointed by the Church came, the abovesaid 3. Brethren Jno. Tarbell, Sam: Nurse, & Tho: Wilkins came to my house desiring speech with me, so I took them singly into my study except Tho: Wilkins, for the other two had each of them, taken up so much time viz. one hour at least, & the other more, that before time could be allowed for the other, the appointed Brethren came. Jno: Tarbell said he thought I was guilty of Idolatry, in asking the afflicted ersons who they saw upon other afflicted persons. He thought it was agoing to tie God of Ekron. Nor did he understand how my oath was safe in court that jch and such, by such and such, were knocked down by their looks, and raised p by their touches. And had it not been for me his mother Nurse might have been still living, and so freed from execution; that I had been the great. Prosecutor, & that others wise & Learned who had been as forward as myself, were sorry for what they had done, & saw their error, & till I did so too, he could not joyn. His brother Sam: Nurse for about an hours time has the same objections. I answered them that I did not see yet sufficient grounds to vary my opinion, which was confirmed by known & ancient experience frequent in such cases &c. But however in matters of debate, they must needs give me my opinion, as I would not now quarrell them for theirs &c.

The.8. Feb: [1692] Bro'r. Peter Cloyce came from Boston to me with the very same objections, whom I answered after the like manner.
SomeSome short time after this the abovesaid 4. displeased Brethren came again desiring to speak with me, & Brother William Way along with them.

I told them I would go up to my study, asking which would go first: so Brother Cloyce came up first, bringing Bro'r: Way & Tho: Wilkins with him, as witness to his demand of satisfaction to what he lately objected. I told him there was but one Brother, there sfiould be two, Tho: Wilkins was in this case Peter Cloyce, & Peter Cloyce Tho: Wilkins: & so I told the rest, when 1 saw what they aimed at, & advised them to take according to rule some other Brother, or Brethren, besides Brother Way, or else I could not hear them, in the way they aimed at. But they would urge that this was enough, & one was sufficient; I answered that Christs rule was for two or three: so they departed.

27. March 1693
At night Bro: Cloyce, Brother Wilkins, & Brother Tarbell abovesaid came to my house at night together with Mr. Joseph Hutchinson, Sen., & Mr. Joseph Putman and a little after William Osburne of Salem (which these last, it seems, came for witnesses, as Bro'r. Cloyce owned the 20 Apr. following) & they gave me a paper not subscribed by any person, but a cut in the place of subscription, where two or three names might be written. The contents of which paper was as followeth, viz. The paper had not date neither.

to propose our present thoughts ~~for~~ to your serious consideration, hoping that there may be such methods propounded as may be for the settling & confirming peace & unity amongst us both at the present & for the future. And our desires are that such a foundation may be laid for peace & truth that the gates of Hell may not prevail against it. And in order thereunto Solomon adviseth to counsell. And our desires are that a counsel of Elders may be mutually chosen to hear all our grievances between Mr. Parris & us, & to determine where the blamable cause is. And we hope that their wisdom & prudence may direct us to such a method, as may be for our comfort, for both present & future.

When I had read it, I asked them, who this Paper came from? They answered, all the Plantation, or a great many of them at least. I demanded why then did none subscribe it? They said, all in good time. So I put it up in my pocket. They demanded an answer to it. I told them, I would consider of it.

28. March. 1693

The abovesd Brethren together with said Hutchinson came again at night for an answer to the abovesd Paper. I told them, I had not considered of it, yet.

14. April. 1693

Our displeased Brethren Jno. Tarbell, Sam: Nurse, & Tho: Wilkins came again bringing with them said Hutchinson & Francis Nurse. After a little while I went down from my study to them: asking them if they would speak with me. They said yes, they came to discourse about the paper (abovesaid) they had brought to me. I told them, I had no time to talk. I was this day to preach at a private meeting. Nor was I willing to discourse with them alone: but appoint time & place I would meet with them. So we agreed after our next Lecture to meet at Bror. Nathanael Putman's.

20. April. 1693

After Lecture my self Capt. Putman, Ensigne Flint, & the two Deacons met the 4. displeased Brethren abovesd at Lt. Nath. Putmans abovesd, where we found together with them & for them said Mr. Hutchinson & Mr. Jos. Porter. After a little while, I told them to gratify them, I was come to hear what they had to offer. They demanded an answer to the paper abovesd. Whereupon I pluckt it out of my pocket, & read it openly. They owned that to be the paper. I askt them what they called it. They being to seek of a name for it I told them I look upon it as a Libell. Then they produced a like paper subscribed by said Brethren, & divers more to the number of fourty & two names, but all seemed to be one & the same hand. I desired the original paper. They said they knew not where it was. Then it was askt whither those men wrote their own names. It was answered yes, or they were wrote by their order. Then I desired them to subscribe this paper with the hands to it, signifying that no name was there, but such as had consented thereto. But none would yield to this. Then I told them we must know, what we do. Had I to deal with displeased People, or displeased Brethren? They answered, they came as Brethren. Then I told them none but Brethren should have been present. They said they had been with me already, & proposed to give them satisfaction. I answered, I did not understand they had when they came first, I did not understand their drift, & therefore did not discourse them, as I would have done, had I apprehended they came to reason as, such as had taken offence. And when they came again the second time they brought but one brother viz: William Way & took offence of themselves.

Lt. Putman told them it was not yet too late, now there were several of the Brethren, & they might take any two of them, & discourse with the Pastor. No, they said they had done it already. Thus much time was spent till just night & my self & other Brethren upon going home: the 4. displeased Brethren agreed to meet me tomorrow morning, about an hour after sun rise, with the two Deacons & Brs. William Way & Brother Aaron Way, to discourse the matter to which I readily assented.

21. April. 1693

This morning we met as abovesaid at Deacon Ingersolls. After a little while I began with prayer. Then Brother Nurse read a large Scroll of about fifteen

To our Pastor and Minister, Mr. Sam: Parris of Salem Village, & to some others of the plantation.

Wee whose names are underwritten, being deeply sensible that those uncomfortable differences that are amongst us, are very dishonourable to God, & a scandal to Religion, & very uncomfortable to ourselves, & of an ill example to those that may come after us. And by our maintaining & upholding differences amongst us, we do but gratify the Devil, that grand adversary of our Souls. For the Removal of which we have thought meet // to proffer our present thoughts forto your serious consideration, hoping that there may be such methods propounded as may be for the settling & confirming peace & unity amongst us both at the present & for the future. And our desires are that such a foundation may be laid for peace and truth that the gates of Hell may not prevail against it. And in order thereunto Solomon adviseth to counsell. And our desires are that a council of Elders may be mutually chosen to hear all our grievances between Mr. Parris and us, and to determine where the blamable cause is. And we hope that their wisdom & prudence may direct us to such a method, as may be for our comfort, for both present and future.

When I had read it, I asked them who this Paper came from? They answered, all the Plantation, or a great many of them at least. 1 demanded why, then, did none subscribe it? They said, all in good time. So I put it in my pocket. They demanded an answer to it. I told them 1 would consider of it.

28. March. 1693
The abovesaid Brethren, together with said Hutchinson came again at night for an answere to the abovesaid Paper: I told them 1 had not considered of it yet.

14. April. 1693
Our displeased Brethren, Jno: Tarbell, Sam: Nurse, and Tho: Wilkins came lin, bringing with them said Hutchinson and Francis Nurse. After a little while vent down from my study to them: asking them if they would speak with me. icy said yes, they came to discourse about the paper (abovesaid) they had ought to me. I told them I had no time to talk. I was this day to preach to a ivate meeting. Nor was 1 willing to discourse with them alone: but appoint ne and place I would meet with them. So we agreed after our next lecture to ;et at Bro. Nathaniel Putman's.

20. April. 1693
After Lecture, my self Capt. Putnam, Ensign Flint, & the two Deacons met the four displeased Brethren abovesaid at Lt. Nath. Putnams abovesaid, where we found together with them, & for them said Mr. Hutchinson & Mr. Israel Porter. After a little while, I told them to gratify them, I was come to hear what they had to offer. They demanded an answer to the paper abovesaid. Whereupon I plucked it out of my pocket, & read it openly. They owned that it be the paper. I asked them what they called it. They being to seek of a name for it. I told them I looked upon it as a Libel. Then they produced a like paper subscribed by said Brethren, and divers more to the number of forty and two names but all seemed to be one & the same hand. I desired the original paper, they said they knew not where it was. Then it was asked whether

articles, as reasons why they withdrew communion from us. 7. Of them I think were reasons of absenting from publick worship with us, & the other eight, I think, causes of separation from my Ministry. I desired to see them, was denyed for a great while. At length I had liberty to read them my self, upon promise of returning them to them. After all, I demanded them, or a copy of them. But they would not consent thereto: nor to the desire of the other few indifferent Brethren: tho we urged it by argument. But the Dissenters said no: they had told me, & that was enough; & they desired me to call the Church, & them & should have all.

Sab: 30. Apr. 1693.

After publick worship was ended, the Church was stayed, to whom the Pastor spake to this effect. Brethren, you know some of our Brethren have for a time withdrawn from us. I do not understand their methods. They desire to speak with the Church, If you will gratify them herein: I see no end to their motion to you. After a little discourse it was voted that the Church meet 2: 18. May. next after Lecture at the Pastors house: & in the mean time Brother Benj.a Putman, & Brot. Sam.l Sibly to acquaint Bro: Nurse & Brot. Tarbell tomorrow (Brot. Clyse being at Boston, where he has lived these many months so that we sent not to him supposing the above said business would) & Brot. Benj.a Wilkins, & Brot. Aaron Way to acquaint their Neighbours, tomorrow also; so that all of them may have timely notice.

18. May 1693

At a church-meeting appointed as aboves.d, at the Pastors, twenty Brethren (besides the Pastor & the aboves.d displeased Brethren viz three of them viz. Jno. Tarbell, Tho. Wilkins, & Sam: Nurse) being present. After prayer (the Pastor applyed himself, saying to the three aboves.d Brethren, saying to this effect; Brethren you desired the Church to give you a meeting, now they are here & I leave you to acquaint them with your reasons for desiring of it. They answered it was to tell their charge agst. Mr. Parris & now they had witness to prove it. After much agitation Brother Nath: Putman was by vote of the chosen Church to put to vote wch. was needfull. And it being put to vote wither they apprehended the said Brethren had proceeded regularly according to 18. Matth. & so wither the Church could now hear it, it was past negatively by a generall, or universall vote, excepting the said three dissenting Brethren.

Also by a like vote it past in the affirmative that the Church would hear the said dissatisfyed Brethren upon their bringing the case to them according to Christs Rules.

Note that the generall deportment of the said three displeased Brethren, was at this meeting exceeding unchristian, both to Minister & the other Brethren; very irreverend towards him, & as rough towards them: to the great grief of many, if not the whole Church. Nor did they stick to affirm that the Church could not chuse to come together? They replyed that they might tell the Church, & so bring it to councell; which was the point they aimed at, & abundantly inspired upon. The Church made return, that they would be ready for a councell; in a regular way. The said three Brethren being asked, whither they were offended with any of the Brethren, besides the Pastor? they replyed, they did not come to tell that now, that was not their present business. Being asked, by the Pastor himself whither they three were all one & equall in their offence with him? They answered, yes. The Pastor then Replyed, that he would not then have them hereafter treat with him together, but each of them singly; for when they came the very first time he did not understand their light & therefore did not debate with them, & the case required arguing. Sam: Nurse replyed he did not use to come to the house, nor to discourse one alone.

those men used their own names. It was answered, yes, or they were written by their order. Then I desired them p;to subscribe this paper with the hands to it, testifying that no name was there, but such as had consulted thereto. But none would yield to this. Then I told them we must know, what we do. Had I to deal with displeased People, or displeased Brethren? They answered, they came as Brethren. Then I told them none but Brethren should have been present. They said they had been with me already, & I refused to give them satisfaction. I answered, I did not understand their drift, & therefore did not discourse them, as I would have done had I apprehended they came to reason as such as had taken offence. And when they came the second time they brought but one Brother viz: William Way, & took others of themselves.
Lt. Putman told them it was not too late yet, now there were several of the Brethren [present], & they might take any two of them, & discourse with the Pastor. No, they said they had done it already. Thus much time was spent till just night; & myself and other Brethren upon going home: the 4. displeased Brethren agreed to meet me tomorrow morning about an hour after sunrise, with the two Deacons and Bro'r. William Way & Brother Aaron Way, to discourse the matter to which I readily assented.

21. April. 1693
This morning we met as abovesaid at Deacon Ingersolls. After a little while I began with prayer. Then brother Nurse read a large scroll of about fifteen // articles, as reasons why they withdrew communion from us. 7. of them I think, were reasons of absenting from publick worship with us, & the other eight, I think, causes of separation from my Ministry. I desired to see them, but was denied for a great while. At length I had liberty to read them myself, upon the promise of returning them to them. After all, I demanded them, or a copy of them. But they would not consent thereto: nor to the desire of the other four indifferent Brethren: tho' we urged it by argument. But the Dissenters said no: They had told me, & that was enough, and they desired me to call the Church, & then I should have it.

Sab: 30. Apr. 1693
After publick worship was ended, the Church was stayed, to whom the Pastor spoke to this effect: Brethren, you know some of our Brethren have for a time withdrawn from us. 1 do not understand their Methods. They desire to speak with the Church, if you gratify them herein, I recommend their motion to you. After a little discourse it was voted that the Church meet 18 May next, after Lecture, at the Pastor's house, and in the meantime Brother Benj. Putman and Bro. Sam Sibly to acquaint Bro: Nurse and Bro. Tarbell tomorrow (Bro. Cloyes being at Boston, where he has lived these many months; so that we sent not to him, supposing the abovesaid his kinsmen would); and Bro. Benj. Wilkins and Bro. Aaron Wey to acquaint their neighbor Tho: Wilkins tomorrow also; so that all of them may have timely notice.

18. May. 1693
At a church-meeting appointed as abovesaid at the Pastor's, twenty Brethren (besides the Pastor and the abovesaid displeased Vre displeased Brethren viz. three of them, viz. Jno. Tarbell, Tho: Wilkins & Sam: Nurse) Being present. After prayer began (the Pastor applied himself, saying to the three abovesaid Brethren, saying to this effect, Brethren you desired the Church to give you a meeting, now they are here

Sab: 23. July. 1693
Admitted into the Church
28. Joseph Whipple. An: Etat. 27. 1st Nov. next

Sab. 17. Sept. 1693
Admitted unto full communion.
36. Sarah (wife to James) Prince
Anno Etat. 29.

Sab: 24. Sept. 1693
Received into full communion
37. Hannah (wife to Deacon) Ingersoll. An: Etat. 56

13. Octob. 1693
Rec'd a Letter from the Rev'd Mr. Jn°. Higginson directed to my self & Brethren of this Chh. The Sume whereof was to advise us to joyne w^th the Complainants in calling a Councill of Neighbouring Chhs, not excepting ags^t any on either side. Which Letter he writes was occasioned from another Letter from Mr. Willard, in the name of the Elders at Boston, directed to himself Mr. Noyes, & Mr. Hale, (which he was desired to communicate) the same Letter, this day to several of the Brethren at a private meeting at Deacon Ingersols

14. Octob. 1693
I rec'd a Letter from the Rev'd Mr. Hale & Mr. Noyes, directed to my self & Church of the same Tenure for substance. with the aboverec'd of Mr. Higginson, only here in where several conditions upon w^ch a Council should be chosen, omitted in that.

Sab: 15. Octob. 1693
I stayed the Chh at night telling them of the 2. aboverec'd Letters & we appointed a Meeting 4^e 19. instant at the Pastors house to read, & debate upon, them, at three a Clock afternoon.

19. Octob. 1693
A very stormy day, of wind & Rain, so that But 12. Brethren, besides my self were present. After prayer, we read & debated the aboverec'd. 2. Letters, & some of the Petitions of the complainants to the Gen: Court, & several remote Churches.

We voted unanimously that we concurred with the advise aboverec'd to call a Councill in an orderly way, & therefore chose Brothr. Bray Wilkins & Brother Peter Prescot to goe to Bro^r. Tho: Wilkins w^th our desire that he would move the Church the 23^d instant at 2. a clock afternoon at Deacon Ingersolls house in order to joyne w^th them in calling a Council, according to our late advice from some neighbouring Elders: And Bro^r. Nath: Putnam & Bro^r. Joshua Rea, & Bro^r. Nath: Ingersol to goe likewise tomorrow with the like Message to Bro: Jn°. Tarbell, Bro^r. Sam: Nurse, & Bro^r. Peter Cloyse (if in the Village) And also voted that the we the concurring Brethren meet at the same place at the hour of Eleven: & 4^t. 4^e Brethren have notice of the same the next Lords day

Sab. 22. Ditto. 1693 [illegible] Brethren
The Chh was stayed in the afternoon & told by the Pastor y^t the Lords day we wanted several of them, & supposed that the great storm hindered some of them: But three of us present had consulted the aboverec'd Letter from neighbouring Elders sent to us, w^th advice upon w^ch we had sent to the differing Brethren to meet us to morrow & desired all to come that possibly them could as agreed 19. instant

At Deacon Ingersolls. 23. Ditto. 1693
The Church (i.e. Brethren) met as above agreed & again Ten being about. 20. Brethren the aboverec'd. Letters from Mr. Higginson Mr. Hale & Mr. Noyes were read, & the counsell therein given us by all approved, viz: to joyne in calling a Councell w^th our differing Brethren upon these orderly conditions (as aboverec'd given) viz^t
1. That the case be stated w^ch we go to Counsell for, as 15. Act. 2.
2. That the differing Brethren give in their charge under their hands & so we know w^t persons they are [illegible] with as-

& I leave you to acquaint them with your reason for desiring of it. They answered it was to tell their charge against Mr. Parris & now they had witnesses to prove it. After much agitation Brother Nath: Putnam was by vote of Church chosen to put to vote wh was needful. And it being put to vote wither they apprehended the said Brethren had proceeded regularly according 18 Matth. and so whether the Church could now hear it it was passed negatively by a generall or universal vote, excepting the said three dissenting Brethren.

Also by a like vote it passed in the affirmative that the Church would hear the said dissatisfied Brethren upon their bringing the case to them according to Christ's Rules.

Note: that the general deportment of the said three displeased Brethren was at this meeting exceeding unchristian, both to Minister & the other Brethren; very irreverend towards him, & as rough towards them to the great grief of many, if not the whole Church. Nor did they stick to affirm that the Church should not judge the case, was not capable of it. Being asked, why then did they desire the Church to come together? They replied that they might tell the Church, & so bring it to counsell; which was the point they aimed at, & abundantly insisted upon. The Church made return, that they would be ready ar a counsell in a regular way. The said three Brethren being asked whether they were offended with any of the Brethren, besides the Pastor? They replied, they did not come to tell that now, that was not their present business. Being asked by the Pastor himself, whither they there were all one & equal in their offence with him? They answered, Yes. The Pastor then replied that he would not then have them hereafter treat with him together, but each of them singly; for when they came the very first time he did not understand this drift, & therefore did not debate with them, & the case required arguing. Sam: Nurse replied he did lot care to come to the house, nor to discourse me alone.

Sab. 23 July. 1693
Admitted into the Church 28.
Joseph Whipple An: Aetat. 27. 1st. Nov. next.,

Sab. 17. Sept. 1693
Admitted unto full communion:
36. Sarah (wife to James) Prince Anno Aetat. 29

Sab: 24 Sept. 1693
Received into full communion:
37. Hannah (wife to Deacon) Ingersoll. An: Aetat. 56

13. Octob'r. 1693
I rec'd a letter from the Rev'd. Mr. Jno. Higginson directed to my self & Brethren of this Ch'h. The sum whereof was to advise us to joyne with the complainants in calling a Council of Neighbouring ch'hs, not excepting ags't any on[e] on either side. Which letter he writes was occasioned from another letter from Mr. Willard, in the name of the Elders at Boston, directed to himself [,] Mr. Noyes, & Mr. Hale to desire him to persuade us so to do[.] Communicated the same letter, this day to sundry of

according to 15. Act. 2. & 25. 27.

3. That we will likewise give in our charge against them wch we would bring to counsell against them, as we expect of them under our hands

4. That as they shall have from us, so we will have from them the particular witnesses to each pticular charge.

5. That we agree how the charges of the Councill shall be borne

Almost. 3. a clock the dissenting Brethren came. & after much debate (they desiring to bring up others wch we had not sent for & they had brought wth them) we gave way that they should bring up such of them as were in full communion wth other Churches. So they brought up Mr. Israel Porter. Then I told them we were mett in order to call a Counsell, & we desired to know wt we should call a Counsell about. They said their offence was agst Mr. Parris & not the Chh: & offered to read a paper as matter for the Councill. But we answered that we would not hear it unless they would leave it wth us after it was read, or a copy of it, that we might consider of it: And we would deal the like by them, give them our charge under our hands. They replyed they would never do so: each of them expressing their unwillingness to this: & withall said they would have a Counsell whither we would or not, & then they parted, after we had much urged as abovesd

To the Revd Mr. John {Higginson / Hale} & Mr. Nicholas Noyes

Ministers of the Chhs in Salem & Beverly.

Revd & much honoured Srs

This day & 19th instant also (at Chh meetings purposely warned) we deliberately read your advice to us, & debated upon it, concluding wth a universall concurrence ye return following viz: We do in the first place very acceptably receive your Counsell. And as we conceive, we have not hitherto been obstructive to the orderly calling of a Counsell, for help in, & if it might be, healing of our ill circumstanced case, so we hope we shall not for ye future. We are glad to hear our Dissenters have promised ye Bay-Worthies a compliance wth ye motion of mutuall & orderly choosing of a Councill. If they do so, we shall be in a fair way (by ye manifold smiles of God) to some needfull issue. We are conscious to our selves of standing upon nothing, but wt is exceeding requisite viz: Matter & Order, in wch had we been conceded to before, we presume a union (if possible) had been attained or a Councill called in to our help therein long agoe. It is not a little our frequent & daily grief, to consider wt amazing confused noises, wch (by ye by) we hear goe of us. The Reports, Reporters, & upon ye grounds received, we are to seek of. We might groan out some things before men, but we will content our selves (at present) to sigh them out before the Lord. Our troubles (particularly our Ministers) first & last, as far as we know, in the circumstances of them, have hitherto been unparallel'd, & for Zions sake, we pray they ever may ———

Since ye abovesd the dissenting Brethren met us (upon appointment) 19. instant, being sent for by us to treat in order to (counsell) but refused (as soon as came, & long afterwards) to discourse wth ye Chh unless they might be pmitted to intrude others not of the Chh upon us: wch we for a time argued against. At length we gave place (still declaring agst its irregularity) that they should be suffered to bring up, of such as they had brought wth them, such as stood in full communion wth other Chhs. After this they would bring in no charge or accusation agst any, otherwise than by reading of wt they had prepared, unless we would first consent to ye * choosing of a Councill: wch we quoting. 15. Acts. 2. & 25. vls. could not consent unto, unless besides reading of their paper (wt ever it was) they would leave it with us, or a copy of it. On ye other hand, we offering them ye like, to give in our charges agst them under our hands, wch we would have a hearing of by ye sd counsell. But all was rejected, & so near Sun-set broke up to no purpose. Thus in hast, leaving you to the All-good God, to whom we desire you earnestly & constantly to recommend our perplexed & bewildered case, we remain,

* actual

Worthy Srs

Yours truly in him who is head & fountain

Saml Parris { with consent of the Brethren of ye Church

Salem Village. 23. Octobr. 1693

the Brethren at a private meeting at Deacon Ingersols.

14 October, 1693
I rec'd a letter from the Rev'd. Mr. Hale & Mr. Noyes, directed to my self & Church, of the same Tenur [tenor], for substance, with the abovesd of Mr. Higginsons, only herein were several conditions upon wch a council should be chosen, omitted in that.

Sab: 15. Octobr. 1693
I stayed the Ch'h at night telling them of the. 2. abovesd Letters & we appointed a Meeting ye 19th. instant at the Pastors house to read, & debate upon, them, at three a'clock afternoon.

19. Octob. 1693
A very stormy day, of wind & Rain, so that but 12 Brethren, besides my self were present. After prayer, we read & debated the aboves'd. 2. Letters, & some of the Petitions of the complainants to the Gen: Court, & severall remote Churches.

We voted unanimously that we concurred with the advice aboves'd to call a Council in an orderly way, & therefore chose Broth: Bray Wilkins & Brother Peter Prescot to go to Bro'r. Tho: Wilkins wth our desire that he would meet the Church the. 23d. instant at. 2. a clock afternoon at Deacon Ingersols house in order to joyne wth them in calling a Counsell, according to our late advice from some neighboring Elders: And Bro'r. Nath: Putnam & Bro'r. Joshua Rea, & Bro'r. Nath: Ingersol to go likewise tomorrow with the like Message to Bro: Jno. Tarbel, Bro'r. Sam: Nurse, & Bro'r. Peter Cloyse (if in the Village) And also voted that we the concording Brethren meet at the same place at the hour of Eleven: & yt ye Brethren have notice of the same the next Lord's day.

Sab: 22 Ditto 1693
The Ch'h was stayed in the afternoon a& told by the Pastor that ye last sixth day we wanted several of them, & supposed that the great storm hindered some of them: But those of us present had consulted the abovesd letters from neighboring Elders sent to us, with advice: upon wch we had sent to the dissenting Brethren to meet us tomorrow, & desired all come that possibly then could, as agreed. 19. instant. Att Deacon Ingersolls. 23. Ditto. 1693

The Church (i.e., Brethren) mett as above agreed & again there being about 20 Brethren the abovesd letters from Mr. Higginson, Mr. Hale & Mr. Noyes were read, & the counsell therein given us by all approved, viz. to join in illing a Council with our dissenting Brethren upon these orderly conditions (as abovesaid given) viz.:
1. That the case be stated which we go to Counsell for Acts 15. 2.
2. That the dissenting Brethren give in their charge under their hands & have known w'ch persons they are dissatisfied with, // according to 15. Acts 2. & 25. 27.
3. That we will likewise give in our charge against them w'ch we would bring to Counsell against them, as we expect of them under our hands.
4. That as they shall have from us, so we will have from them the particular witnesses to each particular charge.

Sab: 5. Nov^r. 1693

At night by vote of the Church Bro^r. Ingersoll & Bro^r. Benj^a. Ruttenden were chosen to go tomorrow to Bro^r. Nurse, & Bro^r. Tarbell to Mr. Wilkins message that they meet us the 13. instant at 10. a clock at the Pastors house further to discourse of, & also to have communicated to them, the late advise we spake of last time from our neighbouring Elders, in order to calling in of Counsell, am if we cannot issue amongst our selves, & to leave w^th. said Tarbell & Nurse the 2^d message to be communicated to Bro^r. Cloyes, if he be not remote: And by same vote y^e like Message was sent to Bro^r. Thomas Wilkins by his Father, & Bro^r. Aaron Way.

13. Nov^r. 1693

Almost one a clock at noon after the Ch^h had been long together 3. of the above^d dissenting Brethren came viz: Peter Cloyse, Sam: Nurse, & John Tarbell, to whom after Prayer, & caution from the Pastor of observing order, & meekness, he read the advice of the Rev^d Mr. Higginson, & of the Rev^d. Mr. Hale & Mr. Noyes to whom, with the places of Scripture quoted by them; & then desired & long urged an account of their exceptions, subscribed by them, according to said advice. But after all we could obtain none, they saying the Church had refused it already, & (according to their old irregular proceedings) they would read them now before the Church (but not leave them) in case they might be suffered to bring in w^th them some Members of other Churches as witnesses, whom they had brought not at hand for that purpose. To which the Ch^h answered, that it could not give way to such innovations. The upshot was a paper they brought signed by y^e Cloyse, Nurse & Tarbell dated this day, in way of Petition for themselves & Neighbours as follows viz

The humble Petition & Request of us under-named the unworthy for our selves & the Rest of our Neighbours, w^ch being greatly grieved & much oppressed (under our Rev^d Pastor, & y^e rest of our Brethren in the Ch^h of Salem village) humbly Sheweth, that whereas you have been pleased to give us some encouragement of a discourse this day in order to an accommodation of supposed but unhappy differences & prejudices that it may be effectuall, We offer, if you please that a Counsell of indifferent persons be indifferently chosen: Or y^e we agree together for a Counsell chosen by the generall Court, w^ch may have full power to hear & determine all differences Reall & imaginable, w^ch have arisen amongst us, w^ch if obtained, then we do promise to give unto you our Pastor the particulars of our greivances, in writing thirty dayes before the 5^th Counsell shall meet, to consider thereof Provided that you our said Pastor & the rest of our Brethren will give us an answer in writing six dayes before said meeting.

Peter Cloyse
Sam: Nurse
John Tarbell

Thu. 13. Nov^r. 1693

When we had this paper, we asked them whether this was all they would now come w^th. they said yes. Then Bro^r. Cloyes being in haste to be gone, we told them, we would consider of it, & give them some answere hereafter to it; And desired them to stay a little & hear what the Church had to say against them. So the Pastor read a charge against them containing above thirty articles, & so dismissed them.

Sab 26. Nov^r. 1693

To our Beloved Brethren, Peter Cloyse, Sam: Nurse & Jn^o. Tarbell

When you were w^th us last viz: 13 instant, at our sending for to hear & peruse the advice from the Rev^d Mr Higginson, Mr. Hale, & Mr. Noyes, but as it was at the request of the Rev^d Elders at Boston; You knew that y^e Church which you would come up to them was at last to leave a paper w^th us signed w^th each of your Names. To w^ch upon consideration of it (or we then promised) we now returne answere viz.

That we find said paper, far other than we hoped for; & allegeth also (or implies) from the said advice, w^ch no sooner came to our hands, but had acceptance w^th us; & give that we are informed it was approved by the Rev^d Elders at Boston, who on your behalf, & as your desire, sought it. So that to say no more (tho' we might enlarge upon it) we cannot at all take up w^th your offer therein. But hereby manifest to you that we still stand to said advice. So exhorting you to study the things of peace. Rom. 14. 19. And therefore that you generally might

5. That we agree how the charges of the Counsell shall be borne.

Almost 3. a clock the dissenting Brethren came, & after much debate (they desiring to bring up others w'ch we had not sent for & they had brought with them) we gave way that they should bring up such of them as were in full communion with other Churches. So they brought up Mr. Israel Porter. Then I told them we were mett in order to call a Counsell, & we desired to know wt we should call a Counsell about. They said their offence was against Mr. Parris & not the Chh, & offered to read a paper as matter for the Counsell. But we answered that we would not hear it unless they would leave it w'th us after it was read, or a copy of it, that we might consider of it: And we would deal the like by them, give them, our charge under our hands. They replied they would never do so: each of them expressing their unwillingness to this: & withall said they would have a counsell whether we would or not; & thus they parted, after we had much urged as abovesaid.
To the Revd. Mr. John Higginson [John] Hale & Mr. Nicholas Noyes, Ministers of the ch'hs in Salem & Beverly.
Revd. & much honored Sirs -

This day and 19th instant also (at Chh meetings purposely warned) we deliberately read your advice to us, & debated upon it, concluding wth a universal concurrence ye scheme following viz: We do in the first place very acceptably receive your Counsel. And as we conceive, we have not hitherto been obstructive to the orderly calling of a Council, for help in, & if it might be, healing of our ill circumstanced case, so we hope we shall not for ye future. We are glad to hear our dissenters have promised ye Bay Worthies a compliance wth ye motion of mutual and orderly choosing of a Council. If they do so, we shall be in a fair way (by ye merciful smiles of God) to some needful issue. We are conscious to ourselves of standing upon nothing but wt is exceeding requisite viz: Matter & Order; in which, had we been conceded to before, we presume a union (if possible) had been attained, or a Councill called in to our help thereto, long agoe. It is not a little our frequent and daily grief, to consider wt amazing confused noises, (by ye by) we hear goe of us. The Reports, Reporters, & upon wt grounds received, we are to seek of. We might groan out some things before men, but we will content our selves (at present) to sigh them out before the Lord. Our troubles (particularly our Ministers) right & left, as far as we know in the circumstances of them, have hitherto been unparallel'd, and for Zions sake, we pray they ever may.

Since ye abovesd the dissenting Brethren met us (upon appointment the 19. instant, being sent for by us to meet in order to counsell) but refused (as soon as [they] came, & long afterwards) to discourse wh ye Church unless they might be permitted to intrude others not of the Chh upon us; which we for a time argued against. At length we gave place (still declaring against its irregularity) that they should be suffered to bring up, of such as they had brought with them, such as stood in full communion with other Churches. After this they would bring in no charge or accusation against any, otherwise than by reading of what they had prepared, unless we would first consent to the actual choosing of a Council: which we, quoting 15 Acts 2 and 25, could not consent unto; unless besides reading of their paper (whatever it was) they would leave it with us, or a copy of it. On the other hand, we offering them the like,

Hose 14.1 · 2 Sam: 2 · 26 · Pro · 16 · 32 · Matth · 6 · 12 · & · 18 · 21 · 22 ·
Eph. 4 · 26 · 27 · Gal · 5 · 9 · James · 3 · 13 · to the end · And that you have
a care of digging the Church of God 1 · Cor. 11 · 22 · Always praying
for your live[s] God, We subscribe

Yr[s] friends & affectionate Brethren

Salem Village · 4th Nov[r] 1693

Sam[l] Parris } w[th] consent
The same day the above[d] answer was voted } of the Brethren
by the Brethren & Deacon Ingersoll & Bro[r] Jonathan Putnam voted
to carry it but the 27 day Bro[r] Porter, Reg came to me w[th] Deacon
Ingersoll telling me Bro[r] Jonathan would not at this day, to I prayed
said Bro[r] Reg to joyne w[th] the Deacon in the Message, both which two
days mentioned Brethren carried it

Sab[t] 4th March · 1693 : 94

Received into full communion with the Church.

29 · John Wilkins, & Baptized · Anno Ætat · 28 ·

Salem June 14 1694

We whose names are underwritten being desired by some persons of Salem Village
to meet together, & try if we could give any direction how the said differences there
may be healed, & having heard the particulars which the dissatisfyed Brethren &
neighbours have drawn up as matters they would present to a Council, & also
signifying their <u>aversenes</u> to apply themselves to the Church there for an ac-
comodation, & considering the sad effects likely to follow on the continuance
of this fire of contention, would suggest to the Rev[d] & Beloved the Pastor &
Brethren of the Church at the Village, that they joyne with their dissatisfyed
Brethren & neighbours in calling of a council of six Churches indifferently
chosen by your & their consent mutually agreed on, Provided that they &
you consent, that y[e] said Council be acknowledged to hear & determine ac-
cording to y[e] mind of Christ upon matter in difference which they shall fairly
represent to you, & you to them in writing before the Council be called, of ab:
matters proper for an Ecclesiasticall Council, & that you agree how the charges
of said Council shall be borne before y[e] Council be called. We beseech you
to study those things which make for peace & edification · Eph. 4 · 1 · 2 · 3 ·

Sab. 17 June 1694.

The above advice was in the even-
-ing communicated by y[e] Pastor to the
Church & the 21 instant a Church meet-
ing at 2 of the clock appointed further to dispense of it.

John Higginson.
James Allen.
John Hale
Sam: Willard
Sam: Cheever
Nich: Noyes, consents to this
advice with this proviso that
he be not chosen one of y[e] Council
Jos: Gerrish.

21 June 1694

At y[e] meeting before appointed severall
things were dispensed of; & left unto
further consideration. As (1) The Church's
complyance w[th] y[e] above[d] advice (2) That the charges be born by such as are so
eager for a Council (3) That the Brethren following viz: Lt[t] & Capt. Put-
man, Brey Wilkins with the two Deacons assist y[e] Pastor at meetings
when & where he shall appoint to negotiate in affairs appertaining to matters
above[d] y[t] y[e] whole Church may not be oppressed otherwise with multi-
tudes of meetings, nor called together but as necessity requires: And as
such private Meetings all any Brother may come (he by enquiry knowing
when & where they are) & all are desired at such times to meet who can
give any personall help for greater expedition. These things, were discuss-
ed, & left to further consideration, but not voted.

Ditto · 29 ·

At a usuall Church meeting (before the Sacrament) towards evening, we agai
dispensed of the 7 Ministers advice above[d] but concluded upon nothing
more if not all of y[e] Brethren present, being rather further off from appro-
-bation of 5[d] advice than before: Nor indeed were some of us willing to
come to determination, till we had first by solemn fasting & prayer sought
unto God for his guidance: And therefore the 5[th] July next was appointed for
that Purpose

July 5[th] 1694

At a Church fast at Lt[t] Putnam's (the text being on Pr. 5[t] 8 last part) where
were 20 Brethren present, in the evening, it was voted (after as much
Reasonings too & fro, as time would allow) that the Seven Ministers advice
dated June 14 last (as above[d]) should be read publickly before all the
congregation the next Lords Day, & then that the thirteenth instant July

to give in our charges against them under our hands, which we would have a hearing of by ye said Counsell: But all was rejected, and so near sunset broke up to no purpose. Thus in haste, leaving you to the All-good God, to whom we desire you earnestly & constantly to recommend our persons and bewildered case, we remain,

Worthy Sirs, yours truly in him w'o is love & truth,
Sam: Parris
with consent of the
Brethren of ye Church
Salem Village, 23 Octo'r. 1693"

Sab. 5 Nov'r. 1693
At night, by vote of the Church, Bro'r. Ingersoll & Bro'r. Benja. Putnam were chosen to go tomorrow to Bro'r. Nurse & Bro'r. Tarbell with this message: that they meet us the. 13. instant at 10 a clock at the Pastors house farther to discourse of, & also to have communicated to them, the late advice we spake of last time from our neighboring Elders, in order to calling in of Council, if we cannot issue amongst ourselves; & to leave w'th said Tarbell & Nurse the said message to be communicated to Bro'r. Cloyes if he be not too remote. And by same vote ye like message was sent to Bro'r. Tho: Wilkins by his father & Bro'r. Aaron Wey.

13. Nov. 1693
Almost one a clock at noon after the Chh had been long together 3. of the abovesd dissenting Brethren came viz: Peter Cloyes, Sam: Nurse, & John Tarbell, to whom after Prayer, & caution from the Pastor of observing order, & meetness, he read the advice of the Revd. Mr. Higginson and of the Revd. Mr. Hale & Mr. Noyes to the Church, wth the places of Scripture quoted by them; & then desired & long urged an account of their accusations, subscribed by them, according to said advice. But after all we could obtain none, they saying the Church had refused it already, & (according to their old irregular proceedings) they would read them now before the Church (but not leave them) in case they might be suffered to bring in wth them some Members of other Churches as witnesses, whom they had brought near at hand for that purpose. To which the Chh answered, that it could not give way to such innovations. The upshot was a paper they brought, signed by said Cloyse, Nurse & Tarbell, dated this day, in way of Petition for themselves & neighbors, as follows

The humble Petition & Request of us under-named, tho unworthy for our selves & the Rest of our Neighbors, wo being greatly grieved & much oppressed (unto our Revd Pastor, & ye rest of our Brethren in the Chh of Salem Village) humbly showeth, that whereas you have been pleased to give us some encouragement of a discourse this day in order to an accommodation of supposed but unhappy differences & praying that it may be effectual, Wee offer, if you please that a Counsell of indifferent persons be indifferently chosen: Or yt we agree together for a Council chosen by the General Court, wo may have full power to hear & determine all differences, Real & imaginable, wch hath arisen amongst us which if obtained then we do promise to give unto you our Pastor the particulars of our greivances, in writing, thirty days before the sd counsell shall meet, to consider thereof. Provided that you our said

should be published on a day, wherein at two clock in the afternoon
we would meet at the Meeting-house openly to hear all dissatisfactions
that should be brought by any of the Inhabitants of this Village
in order to a Counsell according to said advice: And that our Brethren
William & Aaron Way be desired, & are hereby appointed to acquaint
our dissatisfyed Brr. Tho: Wilkins with this our agreement, both
for himself ye sd Tho: Wilkins, & also ye Brethren dissatisfyed wth him
And yt ye church (& such neighbours as are in amity with them
if they please) meet the same thirteenth instant at 12 a clock at
noon at Deacon Ingersolls.

Note. That this vote aforesd was not approved by all, severall
could not concurr with it. I also propounded that some Messen-
-gers should be sent with notice of said vote to some of the dissatis-
-fyed Neighbours in behalf of all of them: But this could not be
assented to: One & all (I think) did dislike it, & gave reasons for
their dislike of it. Sab. July. 8. 1694
The above agreement was published by ye Pastor

July. 13. 1694

We met in publick as above appointed but came to no agreement: they
refusing to give in any charge unless we would first engage to choose a Councill.

Septr. 20. 1694 Read ye following Letter.

To ye Revd & Beloved ye Elder &
Brethren of ye church at Salem village

Being informed yt ye Advice offered to your selves & signed by us with
other Elders is not accepted by you for calling of a Council in your
case; & yt you interpret ye meaning of some general & ambiguous
expressions in ye writing contrary to our unanimous declared sense at
ye time of our subscribing. We whose names are under-written find it
to be our duty to express our minds more plainly & particularly yt we
may be ye more clearly understood without mistake viz. Our advice
is that you joyn wth your unsatisfyed Brethren & Neighbours for calling
a Council of six churches not excepting against any yt are chosen
on either side, & yt after you have agreed on ye place & time of the
councils meeting, & how ye charges shall be born, we say After
this is done, we advise yt ye unsatisfyed Brethren & Neighbours do
give into Mr. Parris, a true copy of those two papers of grievances
wch were shewed to us, at least 20 days before ye time of ye Councils
meeting. And because we fear yt longer delays will be of dangerous
consequence to you in divers respects, we pray you so to [struck out] agree
yt you may have a council before winter. Consider wt we have
said & ye Lord give you understanding in all things.

Sept. 10. 94

To the [illegible] Reverend
Mr. Parris ye Pastor & ye
Brethren of ye Church at Salem Village

John Higginson
James Allen
Saml. Willard
Saml. Cheever
Joseph Gerrish

The same day at a Publick & generall meeting the
following offers were given to our Dissenters, being before prepared

Wee have long dispaired of a Council, & look upon yourselves as ye only
barr to it, because you refuse to give in to us, ye matters you would bring
to a Council. But yt we may not contend for ever, we rather consent
yt a council shall be chosen this moment, we choosing four Churches
& you three, & yt you give us in immediately your dissatisfactions signed
under your hands, & only such things be brought in as are proper
for an Ecclesiastical council; & if we find among your matters, such
as are improper for such a council, you shall withdraw ye same
before ye session of sd council, Otherwise ye sd council to fall.
Voted this. 20. Sept. 1694 by many Brethren present beside
the Pastor. Saml. Parris.

To our Dissenting Brethren & Neighbours.

Pastor & the rest of our Brethren will give us an answer in writing six days before said meeting.

This. 13. Nov. 1693
Peter Cloyes
Sam: Nurse
John Tarbell

When we had this paper, we asked them whither this was all that they would now come to? They said Yes. Then Bro'r. Cloyes being in haste to be gone, we told them, we would consider of it, & give them some answer hereafter to it; And desired them to stay a little and hear what the Church had to say against them. So the Pastor read a charge against them containing above thirty articles, & so dismissed them.

Sab 26. Nov'r. 1693
To our Beloved Brethren, Peter Cloyes, Sam: Nurse & Jno. Tarbell. When you were wth us last viz. 13 instant, at our sending for, to hear & pursue the advice from the Revd. Mr. Higginson, Mr. Hale & Mr. Noyes, sent to us at the request of the Revd. Elders at Boston, you knew that the utmost which you would come up to then was at last to leave a paper wth us, subscribed with each of your names. To which upon consideration of it (as we then promised) we now return answer viz.

That we find said paper far other, than we hoped for, & altogether alien (or strange) from the said advice, w'ch no sooner came to our hands, but had acceptance w'th us; & since that, we are informed, is well approved by the Revd. Elders at Boston, who on your behalf, and as your sureties, occasioned it. So that to say no more (though we might enlarge upon it) we cannot at all take up with your offer therein; but hereby manifest to you that we still stand to said advice. So exhorting you to study the things w'ch made for peace (Rom. 14. 19). And therefore that you seriously weigh // those texts: II Sam. 2: 26, Pro. 16: 32, Matth. 6: 12 and 18: 21-22, Eph. 4: 26-27, Gal. 5: 9, James 3: 13 to the end. And that you have a care of destroying the Church of God I Cor 11. 22. Always praying for your best good, we subscribe your sincere & affectionate Brethren Salem Village, 26 Nov. 1693 Sam. Parris {wth consent of the Brethren}

The same day the abovesaid answer was voted by the Brethren: Deacon Ingersol and Broth. Jonathan Putnam [were] voted to carry it. But the 27th day Bro. Joshua Rea came to me with Deacon Ingersoll, telling me bro. Jonathan could not go this day, so I made prayed Bro. Rea join wth sd Deacon in the message, both which two-mentioned Brethren carried it.

Sab: 15 March 1693/94
Received into full communion with the Church. 29. John Wilkins, & baptized. Anno Aetat. 28

Salem. June 14. 1694
We whose names are underwritten, being desired by some persons of Salem Village to meet together and try if we could give any direction how the said erences there

1694 (2)

2. Novr. At a Chh Meeting at Deacon Ingersolls. 15. Brethren besides the Pastor being present.

It was debated whither it was not high time to call our 3. Dissenting Brethren to give us in the grounds of their with-drawing from us: And after some discourse it was concluded & voted by a universall vote that the next Lords day in publick it should be put to vote of all ye Brethren whither they thought meet yt ye next Lords day after Brr. Jno. Tarbell should be desired & required in publick to bring in his Reasons etc.

Sab: 4. Novr.

The Chh send for Brr. Tarbell, but he made no appearance

After Sermon in ye afternoon, it was propounded to ye Brethren whither the church ought not to enquire again of our dissenting Brethren after ye reason of their Dissent, nothing appearing from any agst it, it was put to vote & carried in ye affirmative (by all as far as I know except Brother Josh. Rea) yt Brr. Jno. Tarbell should ye next Lords day appear & give in his Reasons in publick. The contrary being propounded if any had ought to object against it: but no dissent was manifested. And so Brr. Nathanael Putman, & Deacon Ingersoll were desired to give this message from ye Church to sd Brr. Tarbell.

Sab: 11. Novr.

The Chh again sends for sd. Brr.

Before ye evening Blessing was pronounced, Brr. Tarbell was openly called again & again, but he not appearing, application was made to ye abovesd Churches Messengers, for his Answere, whereupon said Brr. Putman reported that sd Brr. Tarbell told him he did not know how to come to us on a Lords day, but desired rather that he might make his appearance some week day. Whereupon ye Congregation was dismissed wth the Blessing, & the church stayed, & by a full vote renewed their call of sd Brr. Tarbell to appear the next Lords day for the ends abovesd. By a full vote, & Deacon Putman, & Brr. Jonathan Putman were desired to be its Messengers to sd dissenting Brother.

Sab. 18. Novr.

The said Brr. came in ye afternoon & after sermon he was asked ye Reasons for his with-drawing whereupon he produced a Paper wch he was urged to deliver to ye Pastor to communicate to ye Church, but he refused it, asking wt was ye Church's Math, to wch when he was answered ye Pastor, he replyed Not in this case, because his offence was with him. The Pastor demanded whither he had offence against any of ye Church besides ye Pastor. He answered No. So at length we suffered a Non-Member Mr. Jos: Hutchinson to read it. After wch ye Pastor read openly before ye whole congregation, his Overtures for Peace & Reconciliation. After wch said Tarbell seemingly (at least) much affected said that if half so much had been said formerly it had never come to this. But he added yt others also were dissatisfyed besides himself, & therefore he desired opportunity that they might come also, wch was immediately granted viz. ye 26. instant at 2. a clock

26. Novr.

All ye publick meeting above appointed at ye Meeting-House after ye Pastour had first sought ye Grace of God with us in prayer, He then summed up to ye Church & Congregation (among wch were several strangers) the occasion of our present assembling, as it is hinted ye last meeting. Then seeing together with Brr. Tarbell, two more of our dissenting Brethren viz. Sam. Nurse, & Thomas Wilkins (wch had to said their desires placed themselves in a seat conveniently together) the Church immediately to save farther sending for them Voted that said Brr. Wilkins & Brr. Nurse should now together wth Brr. Tarbell give in their Reasons of with-drawing from ye Church. Then ye Pastor applyed himself to all these three Dissenters, pressing ye Church's desire upon them. So they produced a paper wch they much opposed ye coming into ye Pastors hands, & his reading of, but at length they yielded to it. Whilest ye paper was reading Brr. Nurse lookt upon another (wch he said was ye Original) & after it was read throughout, he said it was ye same wth what he had. Their paper was as followeth.

The Reasons why we withdraw from communion wth ye Chh of Salem Village both as to hearing ye word preached & from partaking with them at ye Lords Table are as followeth.

1. Why we attend not on publick prayer & preaching ye word these are

1. The distracting & disturbing tumults & noyses made by ye persons under Diabolicall power & delusions preventing sometimes our hearing & understanding & profiting by ye word preached, we having after many tryalls & experiences found no Redress in this case accounted our selves under a necessity to goe where we might hear ye word in quiet.

2. The apprehensions of danger of our selves being accused as ye Devils Instruments to molest & afflict ye persons complaining; wee seeing those whom we had Reason to esteem better than our selves thus accused, blemished, & of their lives bereaved, foreseeing this evill thought it our Prudence to withdraw.

3. We found so frequent & positive preaching up some principles & practises by Mr. Parris referring to ye dark & dismall mysteries of iniquity working among

may be healed, and having heard the particulars which the atisfied Brethren and neighbors have drawn up on matters they would >ent to a Council, and also signifying their averseness to apply themselves to Church there for an accommodation, and considering the sad effects likely follow on the continuance of this fire of contention, would suggest to the 'd. and beloved the Pastor and Brethren of the Church at the Village that y join with their dissatisfied Brethren and neighbors in calling of a Council of Churches, indifferently chosen by your and their consent, mutually agreed Provided that they and you consent that the said Council be acknowledged hear and determine according to the mind of Christ upon matters in ference which they shall fairly represent to you and you to them, in writing ore the Council be called, of all matters proper for an Ecclesiastical Council; 1 that you agree how the charges of said Council shall be borne before the uncil be called. We beseech you to study those things which make for peace 1 edification, Eph. 4: 1. 2. 3.

John Higginson Sam: Cheever
James Allen
John Hale
Sam: Willard
Nich: Noyes, (consents to this advice that wityh this proviso that he be not chosen one of ye Councill)
Jos: Gerrish

Sab. 17. June 1694
The above advice was in the evening communicated by the Pastor to the Clurch & the 21 instant a Church meeting at 2 a clock appointed farther to discourse of it.

21 June 1694
At ye meeting before appointed, several things were discoursed of; & left unto farther considerationof. As: (1) The Church's compliance wh ye abovesd advice (2) That the charges be borne by such as are so eager for a Council; (3) That the Brethren following viz.: Lft. & Capt. Putnam, Bray Wilkins, with the two Deacons assist ye Pastor at meetings when and where he shall appoint, to negotiate in affairs appertaining to matters abovesd yt ye whole Church may not be oppressed otherwise with multitudes of meetings, nor called together but as necessity requires. And at such private meetings all any Brother may come (he by inquiry knowing when and where they are) & all are desired at such times to meet who can give any personal help for greater expedition. These things, were discoursed and left to farther consideration, but not voted.

Ditto. 29.
At a usuall Church-meeting (before the Sacrament) towards evening, we again discoursed of the. 7. Ministers advice abovesd. but concluded upon nothing most if not all of ye Brethren present, being rather farther off from approbation of sd advice than before: Nor indeed were some of us willing to come to determination, till we had first by solemn fasting & prayer, sought unto God for his guidance. And therefore the 5. July next was appointed for that purpose.

as was not profitable but offensive.
4. Neither could we in conscience joyne wth Mr Parris in many of the
requests wch he made in prayer referring to ye Trouble then among us &
we therefore thought it our most safe & peaceable way to withdraw.

The Reasons why we could not communion wth them at ye Lds Table are first we
2 esteem our selves justly agrieved & offended wth ye Officer wo doth administer for
the Reasons following
1. From his declared & published principles referring to our molestation from ye
Invisible world differing from ye opinion of ye generality of ye Orthodox Minis-
2. -ters of the whole Country. (2) His easy & strong faith & beleif of the
affirmations & accusations made by those they call ye afflicted (3) His
3 laying aside that grace wch above all we are required to put on namely
Charity toward his Neighbours & especially towards those of his Church when
there is no apparent reason for ye contrary (4) His approving & practising
4 unwarrantable & ungrounded Methods for discovering what he was desirous
to know referring to ye Bewitched or Possessed Persons as in bringing
some to others & by & from them pretending to inform himself & others who
were ye Devils Instruments to afflict ye sick & pained (5) His unsafe &
5 unaccountable oath given by him against sundry of ye Accused (6) His not
6 rendring to ye world so fair & true an account of what he wrote on Examination
7. of ye afflicted (7) Sundry unsafe & sound points of doctrine delivered in
his preaching wch we esteem not warrantable if Christian (8) His persisting
8 in these principles & justifying his practices not rendring any satisfaction to
us when regularly desired but rather farther offending & dissatisfying our selves

John Tarbell
Tho: Wilkens
Sam: Nurse

When the Pastour had read these
charges, he asked ye Dissenters above-mentioned
whither they were offended wth none in ye church
besides himself. They replyed, that they Articled against none else. Then
ye Officer askt them if they withdrew from communion upon account of none in ye church
besides himself. They answered they withdrew only upon my account. Then
I read them my Meditations for peace mentioned. 18. instant viz:

Forasmuch as it is ye undoubted duty of all Christians to pursue peace Psal 34.
14. even unto a reaching of it, if it be possible: Rom. 12. 18. 19. And Whereas by
ye Righteous, Soveraigne, & Awfull Providence of God, ye Grand Enemie
to all Xian peace has, of late, been most tremendously let loose in divers
places hereabouts, & more especially amongst our sinfull selves, not
only to interrupt that partiall peace wch we did sometimes enjoy, but
also thro his Wiles & Temptations, & our weaknesses & corruptions to make
wider breaches, & raise more bitter Animosities between too many of us
In wch dark & difficult dispensation, we have been all, or most of us, of one mind
for a time; & afterwards of differing apprehensions; & at last are but in the
dark; Upon serious thoughts of all, & after many prayers, I have been
moved to present to you (My Beloved Flock) ye following particulars by
way of Contribution towards a regaining of Christian concord (if so be
we are not altogether unappeaseable, irreconcileable, & so destitute of ye
good Spirit wch is first pure, then peaceable, gentle, & easy to be intreated
James. 3. 17.) viz: (1) In yt ye Lord ordered ye late horrid calamity (wch
afterwards (Plague-like) spread in many other places) to break out first in
my family, I cannot but look upon as a very sore Rebuke & humbling Pro-
-vidence, both to my self & mine, & desire so we may improve it (2)
that also in my family were some of both parties viz: Accusers & Accused
I look also upon as an aggravation of yt Rebuke; as an addition of
Wormwood to ye Gall (3) In yt means were used in my family (tho' to
unknown to me, or mine (except Servants) till afterwards) to raise Spirits & create
Apparitions in a no better than a Diabolicall way, I do also look upon as a
farther Rebuke of divine Providence. And by all, I do humbly own this
day before the Lord & his People, yt God has been righteously Spitting
in my face. Numb. 12. 14. And I desire to lye low under all this reproach
& to lay my hand upon my Mouth (4) As to ye management of these Mysteries
as far as concernes my self, I am very desirous (upon farther light) to own
any errors, I have therein fallen into, & can come to a discerning of. In
ye mean while, I do acknowledge upon after considerations, that were the
same Troubles again (wch ye Lord of his Rich Mercy for ever prevent
prevent) I should not agree wth my former apprehensions in all points.
As for instance (1) I question not, but God sometimes suffers ye Devil (as
late) to afflict in the shape of not only Innocent, but pious Persons, or

July 5, 1694
At a Church fast at Lft. Putnams (the text being on Ps. 5: 8. last part) where were 20. Brethren present, in the evening, it was voted (after as much Reasonings to and fro, as time would allow) that the seven Ministers advice dated June. 14. last (as abovesd) should be read publicly before all the congregation the next Lords day, and then that the thirteenth instant July // should be published as a day, wherein at two clock in the afternoon we would meet at the Meeting-house openly to hear all dissatisfactions that should be brought by any of the inhabitants of this Village, in order to a Counsell according to said advice: And that our Brethren William & Aaron Way be desired, and are hereby appointed to acquaint our dissatisfied Bro'r. Tho: Wilkins with this our agreement, both for himself ye said Tho: Wilkins, & also ye Brethren dissatisfied with him. And that the Church (& such neighbors as are in amity with them, if they please) meet the same thirteenth instant at 12. a clock at noon at Deacon Ingersolls.

Note. That this vote toabovesd was not approved by all, several could not concurr with it. I also propounded that some messengers should be sent with notice of said vote to some of the dissatisfied Neighbors in behalf of all of them. But this could not be assented to: One & all (I think) did dislike it, & gave reasons for their dislike of it.

Sab. July. 8. 1694
The above agreement was published by ye Pastor.

July 13, 1694
We met in publick as above appointed but came to no agreement: ye dissenters refusing to give in any charge unless we would first engage to choose a Councill.

Sept. 20, 1694. Rece'd the following letter:
To the Revd. and Beloved the Elders and Brethren of the Church at Salem Village:
Being informed that the advice offered to yourselves and signed by us with one other Elder is not accepted by you for calling of a Council in your case; and that you interpret the meaning of some general and ambiguous expressions in that writing contrary to our unanimous declared sense at the time of our subscribing. We whose names are underwritten find it to be our duty to express our minds more plainly and particularly, that we may be the more clearly understood without mistake, viz.: Our advice is that you join with your unsatisfied Brethren and neighbors for calling a Council of six Churches, not excepting against any that are chosen on either side; and that after you have agreed on the place and time of the Council's meeting, and how the charges shall be borne, we say after this is done, we advise that the unsatisfied Brethren and neighbors do give into Mr. Parris a true copy of those two papers of grievance which were showed to us, at least 20 days before the time of the Council's meeting. And because we fear that longer delays will be of dangerous consequences to you in diverse respects, we pray you so to agree, that you may have a Council before winter. Consider what we have said, and the Lord give you understanding in all things.

John Higginson
James Allen
Sam'l: Willard

[Margin note:] Added by ye [illegible] of the [illegible], this following Paragraph, viz. [illegible], I fear, yt in & thro' the [illegible] of ye many things written [illegible] in ye late confusions, there has [not] been a due caution always used, I [illegible] ye inconveniency [of] my writing so much on those sad Occasions, so I would [illegible] every error of such writ[ings]. Apr. 3. 1695. I am S. P.

to delude ye senses of ye afflicted that they strongly conceit their hurt is from such persons, wch indeed it is not (2) The improving of one afflicted to enquire by wm afflicts ye other, I fear may be, & has been unlawfully used to Satans great advantage. (3) As to my writing, it was put upon me by Authority; & therein I have been very carefull to avoid ye wronging of any. (4) As to my Oath, I never meant it, nor do I know how it can be otherwise construed, than as vulgarly & every one understood; Yea, & upon enquiry it may be found so worded also (5) As to any passage in Preaching or Prayer in that sore hour of distress & darkness, I always intended but due justice on each hand, & yt not according to men, but God (who knows all things most perfectly) however thro' weakness, or sore exercise, I might sometimes, yea, & possibly sundry times, unadvisedly express my self. (6) As to severall that have confessed against themselves, they being wholly strangers to me, but yet of good account wth better men than my selfe, to whom also they are well known, I do not pass so much as a secret condemnation upon them; but rather, seeing God has so amazingly lengthened out Satans chaine in this most formidable Outrage, I much more incline to side wth ye opinion of those that have grounds to hope better of them (7) As to all that have unduly suffered in these matters (either in their persons, or Relations) thro' ye clouds of humane weakness, & Satans wiles & sophistry, I do truly sympathize wth them; taking it for granted that such as drew themselves clear of this great Transgression, or that have sufficient grounds so to look upon their ~~friends~~ dear friends, have hereby been under those sore trials, & temptations, yt not an ordinary measure of true grace would be sufficient to prevent a bewraying of remaining corruption (8) I am very much in ye mind, & abundantly perswaded yt God (for holy ends, tho' for what in particular, is best known to himself) has suffered ye evill Angels to delude us on both hands; but how far, on ye one side or ye other, is much above me to say. And if we cannot reconcile till we come to a full discerning of these things, I fear we shall never come to agreement, or at farthest, not in this world. Therefore (9) In fine: the matter being so dark, & perplexed, as that there is no present appearance that all Gods servants should be altogether of one mind, in all circumstances touching ye same; I do most heartily, fervently, & humbly beseech Pardon of the Mercifull God thro' ye blood of Christ of all my mistakes & trespasses in so weighty a matter, & also all your forgiveness of every offence in this or other affairs, wherein you see, or conceive yt I have erred & offended, professing in ye presence of ye Almighty God that what I have done has been, as for substance, as I apprehended was duty, however thro' weakness, ignorance, &c. I may have been mistaken. I also, thro' grace, promising each of you ye like of me. And so againe, I beg, intreat, & beseech you that Satan, the Devil, ye Roaring Lion, ye Old Dragon, ye Enemy of all Righteousness, may no longer be served by us, by our envy & strifes (where every evill work prevails, whilst these bear sway. Jac. 3. 14. 15. 16.) But that all from this day forward may be covered wth ye Mantle of Love: & we may on all hands forgive each other heartily, sincerely & thoroughly, as we do hope, & pray yt God for Christs sake would forgive each of our selves. Matth. 18. 21. ad fine. Col. 3. 12. 13. Put on therefore as ye Elect of God holy & beloved bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, & forgiving one another; if any man have a quarrel against any: even as Christ forgave you so also do ye. Eph. 4. 31. 32. Let all bitterness, & wrath, & anger, & clamour, & evil speaking be put away from you, wth all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you. Amen, Amen. 26. 9. 1694. Sam: Parris

After I had read these Overtures abovesd I desired ye Brethren to declare themselves whither they remained still dissatisfyed. Bror. Tarbell answered, that they desired to consider of it, & to have a Copy of what I had read. I replyed that then they must subscribe their Reasons (above-mentioned) for as yet they were Anonymous. So at length wth no little difficulty I purchased ye subscription of their charges, by my abovesd Overtures, wch I gave subscribed wth my name to them to consider of, & so this meeting broke up. Note yt during this agitation wth our Dissenting Brethren they entertained frequent whisperings wth commers & goers to them, & from them, particularly Dan: Andrews & Tho: Preston from Mr Israel Porter & Jos: Hutchinson &c.

Novr. 30. 1694

Bror. Nurse & Bror. Tarbell (bringing wth them Jos: Putman & Tho: Preston) towards night came to my house, where they found ye 2. Deacons & severall other Brethren viz. Tho: Putman, Jno. Putman junr. Benj. Wilkins, & Ezek: Cheever, besides Lt. Jno. Walcot. And Bror. Tarbell said they came to answer my paper wch they had now considered of, & their answer was this viz: That they remained dissatisfyed, & desired ye church would call a Counsell according to ye advise we had lately from ministers

Sab: Decr. 2. 1694

I publickly reported ye abovesd Answere of ye Dissenting Brethren, & then desired ye Church to stay after ye dismission of ye congregation: & then we appointed a church meeting at Deacon Putmans for farther agitation ye 6. instant

Decr. 6. 1694

At ye meeting above concluded upon, we agreed that ye church (excepting ye Pastor, who was even quite tired out, & also because he thought they might be more free in his absence) would meet ye 10. instant wth ye Dissenting Brethren at Deacon Ingersols to discourse wth them about their Reasons of withdrawing.

Janry. 21. 1694

At a meeting at Capt. Putmans of severall of the principall of the church we concluded that at our next Church meeting we would propound a fresh tender both to our dissenting Brethren & Neighbours for a Councill

Sam'l: Cheever
Joseph Gerrish

Sept. 10, '94 To the subscribed: Reverend Mr. Parris, ye Pastor, & ye Brethren of ye Church at Salem Village

The same day at a Publick & general meeting the
following offers were given to our Dissenters, being before prepared[.] Wee have long discoursed of a Council, & look upon yourselves as ye only barr to it, because you refuse to give in to us, ye matters you would bring to a Council. But yt we may not contend for ever, we rather concede yt a Council shall be chosen this moment, we choosing four Churches & you three, & yt you give us in immediately your dissatisfactions signed under your hands, & only such things be brought in as are proper for an Ecclesiastical Council; & if we find among your matters such as are improper for such a Council, you shall withdraw ye same before ye session of sd Council, Otherwise ye sd Council to fall.
Voted this. 29. Sept. 1694 by twenty Brethren present besides the Pastor. Sam: Parris.

To our dissenting Brethren & neighbors.

1694 2. Nov. At a Chh meeting at Deacon Ingersoll.
15. Brethren besides the Pastor being present.
It was debated whether it was not high time to call our 3. Dissenting Brethren to give us in the grounds of their with-drawing from us: And after some discourse it was concluded & voted by a universal vote that the next Lords day in publick it should be put to vote of all ye Brethren whether they thought meet that the next Lords Day after, Bro'r Jno. Tarbell should be desired & required in publick to bring in his Reasons &c.

Sab: 4. Nov'r. [1694]
After sermon in ye afternoon, it was propounded to ye Brethren, whether the Church ought not to inquire again of our dissenting Brethren after the reason of their dissent. Nothing appearing from any against it, it was put to vote, & carried in the affirmative (by all, as far as I know, except Brother Josh: Rea), that Bro'r Jno: Tarbell should ye next Lords Day, appear and give in his Reasons in publick; the contrary being propounded if any had aught to object against it: but no dissent was manifested; & so Bro. Nathaniel Putnam & Deacon Ingersoll were desired to give this message from the Church to said Bro'r Tarbell. [Marginal note:] The Chh sent for Bro'r Tarbell, but he made no appearance

Sab: 11. Nov'r. [1694]
[Marginal note] The Chh again sends for Bro'r [Tarbell]

Before ye evening Blessing was pronounced, Bro'r. Tarbell was openly called again & again, but, he not appearing, application was made to ye abovesd Churches Messengers, for his answere, whereupon said Bro'r Putnam reported that sd Bro'r Tarbell

Sab. 27. Jan[ua]ry. 1694

Received into full communion wth the Church:

38. Mary (wife to John) Wheldon & Baptized. An: Ætat. 37.

The Church was stayed after ye congregation was dismissed & desired to meet ye 31 instant at ye Pastors house in order to prepare another offer of a Council to our Dissenters, both Brethren & Neighbours.

Jan: 31. 1694

At a full meeting of ye Church as above appointed, it was universally voted yt next Lords day publick notice should be given for a publick meeting at ye Meeting house ye 7. Feb: next at 2o of ye clock to prosecute ye Ministers advice for a Council dated. 14. June last. And our Brethren Wm Way & Jno. Wilkins be desired this evening to declare this our purpose to Bror. Tho: Wilkins in behalf of the rest of ye dissenting Brethren. We also concluded that ye third tewsday in March next, would be as convenient a time as we could pitch upon for ye meeting of sd Councill.

Sab. 3. Feb. 1694

After ye Afternoone Sermon was ended ye Pastor published ye above mentioned agreement of ye Church, & desired yt all would bring in at yt day the matters wch they had to offer to a Councill.

Feb. 7.

The Chh mett as above appointed in publick, where after prayer, & ye occasion of this meeting being hinted, the. 7. Ministers advice to us dated. 14. June last was again publickly read. And ye dissenting Neighbours, then present were desired to bring in such matters as they desired a Council for. This was much urged, but to no purpose. They pleading yt ye Explanation of said advice dated. 10. 7ber last sent to us, was yt a Council should be first chosen, & then ye matters for calling a Council should be given in. We answered yt we would stand to ye advice of ye Council which they themselves had bin ye procurers of. And therefore desired them only to give in ye things they would offer to a Council, let them be wt they would, & we would joyne wth them, they nominating any 3. Chhs (excepting Ipswich, & those six Chhs whose Elders had already been concerned so as to give advice as before [illegible] only upon hearing of ye Dissenters, without our Chhs privity thereto) & we would immediately before ye half hour was out vote them for them, & then our selves elect. 3. other Chhs. But none would take up wth this motion. Then we told our dissenting Brethren, seeing ye Neighbours had nothing they would offer to a Council, inasmuch as we had lately received their Reasons for calling a Council, we would also give in to them, ye charges we had against them to tender unto a Council, wch accordingly we did after we had first read them openly & publickly viz: as followeth

Sundry Objections, wch we have agst. our Dissenting Brethren & were read to them (at least ye Heads) 13. Novr. 1693. as matters we would offer to a Council viz:

1. Their precipitant, schismatical, & totall withdrawing fro ye Chh (yea, & congregation) so as at once to renounce all Religious communion, without giving ye least reason for their so doing (See Deu: 2. 18. Prov. 25. 8.) By wch means, (1) The Chh suffers (1) Defamation abroad (2) Reproach & grief at home (2) The [illegible] selves become guilty (1) Of generall breach of covenant. Neh. 10. ult. Jude. 19. Heb. 10. 25. (2) Of will [illegible]

2. Their refusing to give ye Chhs Messingers (sent to them on purpose. 7. Feb. 1692) any reason for their withdrawing, most absurdly desiring time for answere, directly contrary to ye Laws of Christ. 1. Pet. 3. 15. And this end (as we then suspected, & since has proved too true) viz. yt they might consult with such others amongst us as have frequently evidenced themselves to be obstructers to Church-settlements, as these Brethren themselves had heretofore abundantly professed, & yet now are their only companions. See. 2 Cor. 6. 14. &c. 1. Cor. 5. ver. 6.

3. When they came to ye Chhs Messingers ye next time, viz. 16. Feb. 1692 (wch time was at their desire, granted to them for their answere) instead of lovingly speaking their minds, They read a lately paper reflecting upon Chh & Elder, for calling them to account, & yet refused to leave sd Paper, & were exceeding hardly prevailed wth to let us take a copy of it

4. Their bringing. 27. March following, together wth 3. other men, not in full communion, & one of them a stranger to our Village, a Factious & seditious Libell to ye Pastor, consisting of confused [illegible] -ries, or reflections, on ye Minister, & others of ye Plantation, we knew not whom, because not particularly named therein (5) Their imperious pursuit of ye Minister at his house ye night following for an Answere to sd Libell to his great disquietment (6) Their (wth. 2. others not in full communion) restless pursuit of ye Minister again. 14. Apr. 1693 for answere to sd Libell (7) Their reading a generall & ambiguous charge. 21. [illegible] 1693 against ye Minister (if not others of ye Chh) before 4. more Brethren mutually agreed on by them & ye Minister to hear their difference, in order to bring it to ye Chh, & yet refusing to leave sd charge, or to suffer any of us (tho much urged thereto by us) to take a copy, & so to debate of them, tho this meeting was appointed for that end. See. Eph. 5. 21. Phil. 2. 3. (8) Their peremptory withstanding ye whole Brotherhoods council (sent on purpose at their desire. 18. May. 1693) to bring ye matter orderly before them; only insisting on it with great heat, yt immediately their charge might be read, & witnesses heard, before ye Chh had any knowledge of the matter, contrary to. 1 Tim: 5. 19. Yea, loudly & fiercely before ye whole brotherhood clamouring agst. ye Chh yt she would not hear them, whereas ye Chh had both in their presence & audience, but just before passed a vote yt she would hear them, in case they brought ye matter before them according unto Christs Rules.

9. Their publishing under their own hands, in divers places of ye countrey, sundry Obloquies agst. ye Chh & Elder, whilst still ye persons so bespatter'd are denyed cognizance of ye supposed crimes, either wholey or in part. See. Pro. 25. 9. Mt. 18. 15. 16. 17 (10) Their Ensnaring severall, themselves (or joyning wth such as did so) [illegible] a Petition to his Excelly & Gen. Court, scandalizing ye Chh & Minister, as unpeaceable. [illegible] Whereas severall whose names are thereunto subscribed do utterly disown any such speech or intention [illegible]

told him he did not know how to come to us on a Lords Day, but desired rather that he might make his appearance some week day. Whereupon ye congregation was dismissed with the Blessing, & the Church stayed, and, by a full vote renewed their call of said Brother Tarbell to appear the next Lord's Day for the ends abovesaid; and Deacon Putnam and Bro. Jonathan Putnam were desired to be its Messengers to sd dissenting Brother.

Sab. 18. Nov'r. [1694]
The said Bro'r. came in ye afternoon, & after Sermon he was asked ye Reasons for his with-drawing whereupon he produced a Paper wch he was urged to deliver to ye Pastor to communicate to ye Church, but he refused it, asking wo was the Churchs Mouth, to wch when he was answered, The Pastor, he replied, Not in this case, because his offence was with him. The Pastor demanded whither he had offence against any of ye Church besides ye Pastor. He answered, No. So at length we suffered a Non-Member, Mr. Jos: Hutchinson, to read it. After wch ye Pastor read openly before ye whole congregation his Overtures for peace and reconciliation. After which sd Tarbell, seemingly (at least) much affected, said that if half so much had been said formerly, it had never come to this. But he added that others also were dissatisfied besides himself &therefore he desired opportunity that they might come also, which was immediately granted; viz., the 26 instant, at 2 a'clock.

26 Nov'r. [1694]
At ye publick meeting above appointed at the meeting-house, after ye Pastor had first sought ye grace of God with us in prayer, he then summed up to ye church & congregation (among w'ch were several strangers) the occasion of our present assembling, as is hinted ye last meeting. Then seeing together with Bro'r. Tarbell, two more of our dissenting brethren, viz., Sam: Nurse & Thomas Wilkins (w'o had to suit their designs placed themselves in a seat conveniently together), the Church immediately, to save farther sending for them, voted that said Bro. Wilkins and Bro'r. Nurse should now, together with Bro'r. Tarbell give their reasons of withdrawing from the Church. Then the Pastor applied himself to all these three dissenters, pressing the Church's desire upon them. So they Droduced a paper, which they much opposed the coming into the Pastor's hands ind his reading of, but at length they yielded to it.

Whilst the paper was reading, Bro'r. Nurse looked upon another (which he said was the original): and after it was read throughout, he said it was the same with what he had. Their paper was is followeth:

The Reasons why we withdraw from Communion w'th ye Chh of Salem Village both as to hearing ye word preached & from partaking with them at the Lords Table, are as followeth.

1. Why we attend not on public prayer & preaching ye word these are.

> 1.The distracting & disturbing tumults and noises made by ye persons under Diabolical power & delusions preventing sometimes our hearing & understanding & profiting of ye word preached, we having, after many trials & experien-

15. 6. 11. Rom. 16. ver. 17. 18. Ps. 101. 5. (11) Their gross dissimulation in their Letter
to ye Chh at Malden dated. 11. 7ber 1693 (& as we suppose to other Chhs they then sent to for a
council) wherein they do fallaciously disown ye aforesd petition to his Excelly, notwithstanding all their own 11
names are subscribed thereunto. See Ps. 12. 2. Jer. 9. 4. 5. (12) Their sending abroad Petitions to highest
Court & chamber wth names subscribed unknown to some of ye persons whose names they bear, as some of us
have been informed by sd pretended subscribers (13) Their frequent soliciting others themselves (or con-
-federating wth such as did so) to subscribe such like petitions. See Acts 14. 2. Pro. 16. 28. 29. 30.
14. Their gross mistake in their letter to ye Chh at Malden. 11. 7. 93. wherein they profess so much dis-
-satisfaction wth ye doctrine, practise, & ministerial administration of their Pastor, for above a year
before ye date of sd Letter, as yt they were forced to withdraw from all publick worship for more
than. 12. months before sd letter. Whereas it is most notorious yt they were in no wise wanting as
to a profession of much respects to their sd Pastor, all along before, yea, & a considerable while
after, ye breaking forth of ye late horrid Witchcraft. And some of them did communicate in
Septr. 1692. & after. And one of them had a child baptized. 30. October. 1692
15. Their withdrawing their purses (as well as their persons) fro upholding Lords Table & ministery.
16. Their great contempt of ye Chh, as oft as hitherto (viz: 13. 9. 93) they have been wth them (1) In
unchristian tartness to such as have treated them mildly, tho officers or aged (2) In constant
refusing lovingly & brotherly to debate matters, unless a council were first chosen, or in some
irregular way (3) In frequent threatning us wth a council, whither we would or not (4) In
imposing upon ye Chh others not of our Chh society, as Witnesses (they said) of what was spoken
on both hands. Whereby (1) They openly charge ye whole Chh as a nest of Deceivers (2) They
bring unheard of Innovations into ye house of God (3) They scandalize ye Chh to all ye
hear of such a process. 1 Cor. 6. 5. (4) They declare themselves void of all charity to the
whole Church &c. (17) In fine, to add no more. By all that has been said, Their
extreamly disturbing ye peace of this Chh, & many other good people amongst us, sadly ex-
-posing all unto ruine. Gal. 5. 15. Matth. 12. 25.

Sam: Parris Pastor
In ye name of ye Chh it being first
voted by them this day at Deacon Ingersols

As soon as ye publick reading of these articles was ended, Bror. Tho: Wilkins in a scoffing & contemptuous way said openly. This is a large Epistle. Yet our Brethren accepted not neither of this offer. So that seeing, tho there was from by some, a loud & long cry for a Council, & yet now ~~when offered~~, a total declining of it upon so fair a way (as we conceive) tendered, we were forced to break up it being even sun-set, only first we told them, if they saw not good to joyne wth us in a Council, we intended to call one our selves, to be here ye third tewsday in ye next month. After we were withdrawn to Deacon Ingersols, ye Brethren Sam: Nurse, & a while after Tho: Wilkins came to us, desiring time to consider of our offer. We replyed yt we were even spent & tired out wth ye multitude of meetings wch they had occasioned us; nevertheless we were willing to gratify them in any thing we might, & so appointed another Chh meeting for their sakes at Lt. Putmans house at one a clock ye. 12. instant.

Feb. 12. The Chh mett againe, as last agreed upon, & after a while our Dissenting Brethren, Tho: Wilkins, Sam: Nurse, & Jno. Tarbell came also. After our constant way of begging ye presence of God wth us, we desired our dissenting Brethren to acquaint us whither they would accept of our last proposal, wch they desired to this day to consider of. They answered yt they were willing to drop ye six Chhs from whose Elders we had had ye advice already dated. 14. June last, but they were not free to exclude Ipswich. This they stuck unto long, & then desired that they might withdraw a little to confer among themselves about it, wch was granted: but they quickly returned as resolved for Ipswich as before. We desired ym to nominate ye. 3. Chhs they would have sent to, & after much debate they did, viz Rowley, Salisbury, & Ipswich. Whereupon we voted by a full consent Rowley & Salisbury Chhs for a part of ye Council, & desired them to nominate a third Church. But still they insisted on Ipswich, wch we told them they were openly informed ye last meeting yt we had excepted against. Then they were told yt we would imediately choose. 3. other Chhs to joyne wth ye two before nominated & voted, if they saw not good to nominate any more: Or else we would choose two other Chhs to joyne wth ye aforesd two if they pleased. They answered they would be willing to that, if Ipswich might be one of them. Then it was asked them, if a dismission to some other Orthodox Chh where they might better please themselves, would content them? Bror. Tarbell answer-ed, Aye if we could find a way to remove their ~~dwell~~ Livings too. Then it was propounded Whither we could not unite amongst our selves? The particular answer hereunto, I remem-ber not: but (I think) such hints were given by them, as if it were impossible. Thus much time being spent, it being well towards sun-set, & we concluding yt it was necessary, yt we should do some thing our selves, if they would not (as ye Elders had heretofore desired) accept of our joyning wth them we dismissed them. And by a general agreement amongst our selves read & voted Letters to ye Chhs at North-Boston, Weymouth, Maldon, & Rowley for their help in a Council, as followeth

To the Revd. Elders of ye Chh in North-Boston to be communicated to ye. Church.

Revd. Honrd. & Beloved — Salem Village. 12. 12. 94/5.

Grace, mercy, & peace fro God our Father, thro our Lord Jesus Christ, to you be multiplyed.
It hath justly pleased ye Lord, in his awfull & holy Providence, for many months past, sorely to exercise us, his poor & unworthy people, wth ye fires of strifes, division &c. We have not been wholly wanting, according to our poor abilities, as to ye use of means for ye quenching of ye same. But, by all, obtaining no prospect thereof; we have in ye next place, & for a long time together, done w. we could to-ward a making an orderly way, for ye calling in of more fit & meet help than our own. Upon all whereof, our earnest & humble request unto yourselves is, yt you would please to send your Elders & Messengers to meet here, at ye Ministers house (wth other Chhs now sent to, for ye same cause) in way of Council ye. 19. day of ye next month, at ten of ye clock. So praying for all fulness of Spiritual blessings upon you, & most affectionately intreating ye like of you, for our selves, we rest, Sirs

Your unworthy Brethren Sam: Parris Pastor
In ye name of ye Church

Letters of ye like tenour were also wrote to
the Chhs at Rowley & Malden & Weymouth.

ces found no Redress in this case accounted ourselves under a necessity to go where we might hear ye word in quiet.
2. The apprehensions of danger of our selves being accused as ye Devils Instruments to molest & afflict ye persons complaining, we seeing those whom we had Reason to esteem better than our selves thus accused, blemished, & of their lives bereaved, forseeing this evill thought it our Prudence to withdraw.
3. We found so frequent & positive preaching up some principles & practices by Mr. Parris referring to the dark & dismal mizeries of inequity worhing amonng // us was not profitable but offensive.
4. Neither could we in conscience join w'th Mr. Parris in many of the requests w'ch he made in prayer referring to ye troubles Then among us & upon us therefore thought it our most safe & peaceable to withdraw.

2.The Reasons why we hold not communion w'th them at the L'rds. Table are first We esteem our selves justly aggrieved & offended with ye Officer wo doth administer for the Reasons following

1. From his declared and published principles referring to our molestation from the Invisible world differing from ye opinion of ye generality of ye Orthodox Ministers of the whole country.
2. His easy & strong faith & belief of the affirmations and accusations made by those they call ye afflicted
3. His laying aside that grace w'ch above all we are required to put on namely Charity towards his Neighbors, & especially towards those of his Church when there is no apparent reason for the contrary
4. His approving & practising unwarrantable & ungrounded Methods for discovering what he was desirous to know referring to ye Bewitched or Possessed Persons as in bringing some to others & by & from them pretending to inform himself and others wo were ye Devils Instruments to afflict ye sick & pained
5. His unsafe & unaccountable oath, given by Him against sundry of the Accused
6. His not rendering to ye world so fair if true an account of what he wrote on Examination of ye afflicted
7. Sundry unsafe if sound points of doctrine delivered in his preaching we esteem not warrantable if Christian
8. His Persisting in these principles & justifying his practices not rendering any satisfaction to us when regularly desired but rather farther offending & dissatisfying ourselves

John Tarbell
Tho: Wilkins
Sam: Nurse

When the Pastor had read these charges, he asked ye Dissenters above mentioned whether they were offended wth none in ye Church besides himself. They replied, that they articled against none else. Then the officer asked them if they withdrew from communion upon account of none in ye Church besides himself. They answe-

94:5. Mar. 1.

* & also that the said Council might be deferred till ye first Wednesday in Apr. next.

At a usuall Church-meeting (at Bro: Reevers house) before ye Sacramentall Supper & Praying, Preaching &c. was called. Our Brethren ye Messengers to ye Churches before mentioned made report to us of ye Answers thereto, made by ye Severall Reverend Elders thereof. By wch we understood, yt ye Reverend Elders in the Bay accounted it advisable, yt we should add to ye 4 Churches wch we had already sent unto, ye other two Churches in Boston, viz: ye old Church & ye third Church*, the thing being somewhat debated of, we quickly assented to that advice, or motion. And accordingly, shortly after did send Letters by a Messinger to said Churches, for that end: And desired ye time as above desired, for a fortnights Anger.

Sab: March. 31. 1695 Received unto full communion.
39. Tho. Fuller junr. Anno Ætat. 21.

April. 3. & 4. 1695

Five of the Six Churches before mentioned sent their Messengers & Elders (The Church of Maldon only was absent, occasioned by Sickness of ye Wife of ye Revd Elder there who it said had death very near approaching to her). The third day in public they examined matters: Having in ye first place had this Churches Question propounded to them viz:

To the Revd & Hond Elders & Messengers of the Severall Churches now sitting in Council at Sal: Village Apr. 3. 1695

Our Gracious God having enclined your hearts to undertake a difficult Service, for his interest here: The great Request wch we have now to lay before you is, That you would, by ye Help, & from ye Word, of our Common Lord, endeavour to relieve us out of ye Distresses, now upon us, by an answere to ye ensuing Question; wch is ye case upon wch we have desired Counsel viz:

Forasmuch as ye Church in this place hath laboured under much difficulty through ye Disaffections of certain Brethren, upon ye Late Grievous Troubles among us, by wch all others also have been influenced: And our Pastor has made publick offers towards ye Satisfaction of all concerned: Hence our Question is, viz:

What Advice is to be Given; or what may there yet remain, for ye comfortable composure of our unhappy differences?

The 4th Apr. in Publick they Read, & gave in, the following Advice, as ye Result of ye said Council.

The Elders & Messengers of ye Chhs met in Council, at Salem Village, Apr. 3. 1695. to compile & Determine, What is to be done, for ye composure of the present unhappy Differences in that place:

After Solemn Invocation of God in Christ, for His Direction Do Unanimously Declare & Advise as followeth.

I. We Judge, That albeit in ye Late & ye Dark Time of ye Confusion wherein Satan had obtained, a more than ordinary Liberty to be sifting of this place Plantation, there were sundry unwarrantable & uncomfortable steps taken by Mr. Samuel Parris, ye Pastor of ye Chh in Salem Village, then under ye hurrying Distractions of amazing Afflictions, Yet the said Mr. Parris, by ye Good Hand of God, being unto a better Sense of things hath so fully expressed it, That a Christian charitie may & should Receive Satisfaction therewith.

II. Forasmuch as diverse christian Brethren, in the Church of Salem, have been offended at Mr. Parris for his conduct in the Time of Difficulties & calamities, which have distressed them, We Now Advise them charitably to Accept, the Satisfaction which he hath Tendered, in his christian acknowledgements of the Errors therein committed: Yea, to endeavour, as far as it is possible ye fullest Reconciliation of their minds unto communion with him, in ye Exercise of his Ministry, And with the Rest of the Church.

red that they withdrew only on my account. Then I read them my Meditations for Peace mentioned.18. instant viz.

For as much as it is ye undoubted duty of all Christians to pursue Peace (Ps. 24: 14) even unto a reaching of it, if it be possible (Rom. 12: 18. 19) And Whereas, through ye righteous, sovereign & awful Providence of God, the Grand Enemy of all Xtian peace has, of late, been most tremendously let loose in divers places hereabouts, and more especially amongst our sinful selves, not only to interrupt that partial peace w'ch we did sometimes enjoy, but also, through his Wiles & Temptations & our weaknesses & corruptions, to make wider breaches, & raise more bitter Animosities between too many of us, of one mind for a time, & afterwards of differing apprehensions, & at last are but in the dark, upon serious thoughts of all or most of all, and after many prayers, I have been moved to present to you (my beloved flock) the following particulars, in way of contribution towards regaining of Christian concord (if so be we are not altogether unappeasable, irreconcilable, & so destitute of that good spirit which is first pure, then peaceable, gentle, easy to be entreated, James 3: 7) viz.

(1) In that ye Lord ordered ye late horrid calamity (wch afterwards) Plague-like) spread in many other places) to break out first in my family, I cannot but look upon as a very sore Rebuke, & humbling Providence, both to myself & mine, & desire so we may improve it
(2) In that also in my family were some of both parties viz. Accusers & Accused, I look also upon as an aggravation of ye Rebuke, as an addition of Wormwood to ye gall.
(3) In that means were used in my family (though totally unknown to me or mine, excepts servants, till afterwards) to raise spirits and create apparitions in a no better than diabolical way, I do also look upon as a farther rebuke of Divine Providence. And by all, I do humbly own this day before the Lord &his people, that God has been righteously spitting in my face (Numb. 12: 14). And I desire to lie low under all this reproach, & to lay my hand upon my mouth.
(4) As to ye management of those Mysteries, as far as concerns myself, I am very desirous (upon farther light) to own any errors, I have therein fallen into, and can come to a discerning of. In the meanwhile, I do acknowledge upon after considerations, that were the same troubles again (w'ch ye Lord of his Rich Mercy forever prevent) I should not agree with my former apprehensions in all points. As, for instance, (1) I question not, but God sometimes suffers ye Devil (as of late) to afflict in the Shape of not only Innocent, but Pious Persons, or so,

[Mr. Parris's marginal note]

(a) Added by the desire of the Council, this following paragraph, viz: Nevertheless, I fear, that in and through the throng of many things written by me, in the late confusions, there has not been a due exactness always used; And, as I now see the inconveniency of my writing so much on those Difficult Occasions, so I would lament every error of such writings. Apr. 3, 1695. Idem. S.P.
to delude ye senses of ye afflicted that they strongly conceive their hurt is from such persons, wh indeed it is not. (2) The improving [i.e., use] of one afflicted to inquire

[Matth. 6. 12. 14. Luc. 17. 3. Jam. 5. 16.]

III. Considering ye Extreme Trials & Troubles, which the Dissatisfied Brethren in ye Ch: of Salem Village have undergone, in the Day of sore Temptation wch hath been upon them, Wee cannot but Advise ye Church to Treat them wth Bowels of much compassion: instead of all more critical or Rigorous proceedings against them, for the Infirmities discovered by them in such an heart-breaking Day. And, if after a patient waiting for it, the said Brethren cannot so far overcome ye uneasyness of their spirits, in ye Remembrance of ye Disasters that have happened, as to sit under his Ministery, Wee advise ye Church, with all Tenderness, to grant them a Dismission, unto any other Society of the Faithfull, Whereunto they may desire to be dismissed.

[Gal. 6. 1. 2. Psal. 103. 13. 14. Job. 19. 21]

IV. Mr. Parris, having, as we understand, wth much Fidelitie & Integritie Acquitted himself, in ye main course of his Ministry, since he hath been Pastor to ye Church in Salem-Village, about his first call whereunto, Wee look upon all contestations now to be both unreasonable & unseasonable; And our Lord having made him a Blessing, unto the Souls of not a few, both old & young in this place; Wee Advise, that he accordingly be accordingly Respected, Honoured, & Supported, with all the Regards that are due to a painfull Minister of ye Gospel.

[1. Thess. 5. 12. 13. 1. Tim. 5. 17.]

V. Having observed, that there is in Salem-Village, a Spirit full of contentions & Animosities, too sadly verifying ye Character, wch hath heretofore Lain upon them; & yt some complaints brought agst Mr. Paris, have been either causeless & groundless, Or unduly Aggravated; We do in ye Name & Fear of ye Lord, Solemnly Warn them, to consider, Whether if they continue to Devour One Another; it will not be Bitterness in ye Latter End; & Beware lest ye Lord be provoked thereby, utterly to deprive them of Hope, wch they should account their precious & pleasant things, & abandon them to all ye Desolations of a People that give away the Mercies of the Gospel. [Jam. 3. 16. Gal. 5. 15. 2. Sam. 2. 26. Isa. 5. 4. 5. 6 Matth. 21. 43]

VI. If ye Distempers in Salem-Village should be (wch God forbid!) so Incurable, yt Mr. Paris, after all, find yt he cannot wth any comfort & service, continue in his present station, his Removall from thence, will not expose him, unto any hard character wth us, nor, we hope, wth ye rest of ye People of God, among whom we live.

[Matth. 10. 14. Acts. 22. 18.] All wch Advice, we follow wth our Prayers, That ye God of Peace, would bruise Satan under our Feet. Now ye Lord of Peace himself, give you peace, Always, by all means.

Joseph Bridgham
Samuel Checkley
William Torrey
Joseph Boynton

Richd Middlecot
John Walley
Jer: Dummer
Nehemiah Jewel
Ephraim Hunt
Nathll Williams

Increase Mather Moderater
Samuel Phillips
James Allen
Samuel Torrey
Samuel Willard
Edward Paison
Cotton Mather

To Mr. Samll Parris Pastour & ye Brethren of ye Ch: in Salem Village

much Respected

Since that some of us did, in council, wth other Worthy Persons, met at your desire to consider your difficult affairs, after you had advice as we judged most according to ye mind of God, & for ye good of your whole Plantation: We have had ye Represented unto us, wch very much confirms ye apprehensions whereinto ye Copy of that advice was given. We have received an Instrument, signed by several scores of persons, concerned in your Village: Of which there seem to be six Men, & Eleven Women, communicants in the Church: Twenty-nine Men Freeholders, Five men Freeholders, Seventeen young men, & Sixteen more Women (more than fourteen in all) wherein they express their dissatisfaction of Mr. Paris his continuing to be comfort or Profit, in ye work of ye Ministry among you. And it is our own fear, that such implacable Offences be arisen, as do render Mr. Paris's Removall necessary. We cannot but think, that so considerable a number of Souls, as by the irrisistible Temptations & prejudices, which have happened among you, will probably be otherwise driven, from joyning with you in supporting the means of your own Edification, does call for you to consider what course may be most likely to maintain ye Kingdom of the Lord Jesus Christ, now threatened to your Divisions to be taken from you. But we think your best friends can't put you into any such course, without your

by wo afflicts ye other, I fear may be, and has be, unlawfully used to Satans great advantage. (3) As to my writing, it was put upon me by Authority; & therein have I been very careful to avoid ye wronging of any.
(4) As to my oath, I never meant it, nor do I know how it can be otherwise construed, than as vulgarly and [by] everyone understood; yea and upon inquiry it may be found so worded also.
(5) As to any passage in preaching or prayer, in that sore hour of distress and darkness, I always intended but due justice on each hand and that not according to man, but God (who knows all things most perfectly), however, through weakness or sore exercise, I might sometimes, yea and possibly sundry times, unadvisedly expressed myself.
(6) As to several that have confessed against themselves, they being wholly strangers to me but yet of good account w'th better men than myself, to whom also they are well known, I do not pass so much as a secret condemnation upon them; but rather, seeing God has so amazingly lengthened out Satan's chain in this most formidable outrage, I much more incline to side with the opinion of those that have grounds to hope better of them.
(7) As to all that have unduly suffered in these matters (either in their persons or relations) through ye clouds of human weakness, & Satan's wiles and sophistry, I do truly sympathise with them; taking it for granted that such as drew themselves clear of this great transgression, or that have sufficient grounds so to look upon their friends dear friends, have hereby been under those sore trials and temptations, that not an ordinary measure of true grace would be sufficient to prevent a betraying of remaining corruption.
(8) I am very much in the mind and abundantly persuaded that God (for holy ends, though for what in particular, is best known to himself) has suffered ye evil angels to delude us on both hands, but how far on the one side or the other is much above me to say. And, if we cannot reconcile till we come to a full discerning of these things, I fear we shall never come to agreement, or, at soonest not in this world. Therefore
(9) In fine: the matter being so dark, & perplexed, as that there is no present appearance that all Gods servants should be altogether of one mind, in all circumstances touching ye same; I do most heartily, fervently, & humbly beseech pardon of the Merciful God through the blood of Christ, of all my mistakes and trespasses in so weighty a matter; & also all your forgiveness of every offence in this or other affairs, wherein you see or conceive I have erred and offended; professing, in the presence of the Almighty God that what I have done has been, as for substance, as I apprehended was duty, however thro weakness, ignorance, &c., that I may have been mistaken.

I also, through grace, promising each of you ye like of me. And so again, I beg, entreat, & beseech you, that Satan, the devil, ye roaring lion, ye old dragon, ye Enemy of all Righteousness, may no longer be served by us, by our envy & strifes (where every evill work prevails whilst these bear sway. Isa. 3: 14. 15. 16). But that all from this day forward, may be covered with ye Mantel of Love, & we may on all hands forgive each other heartily, sincerely, & thoroughly, as we do hope & pray yt God, for Christ's sake, would forgive each of ourselves (Matt. 18: 21 ad. fine; Col. 3: 12. 13). Put on therefore, as ye Elect of God, holy and beloved, bowels of Mercies, Kindness, humbleness of mind, meekness, long-suffering; forbearing one another, & forgiving

consenting, y^t Mr. Paris do come away from his present station: And then your uniting as far as you can, in calling another Minister, & forgiving & forgetting all former greivances. As for Mr. Paris, you know what care hath been taken to preserve his capacity of being further serviceable, in other Churches of Christ; And we have now particularly before us a probability of an opportunity, if he please to accept it, of doing elsewhere that service, we do, with grief, see y^e Door so far shut up among your selves: 'Tis w^ch all tender & affection; & not without due concern, for his & your prosperity, y^t we lay these things before you; & recommending you to y^e mercies of y^e Lord subscribe our selves

Your servants in him.

Increase Mather.
Charles Morton.
Michael Wigglesworth
Sam: Willard
Jabez Fox
James Sherman
Nehemiah Walter
Cotton Mather
Nehemiah Walter
Jonathan Pierpont

Cambridge May. 6. 1695

To
The Reverend
Mr. Sam: Parris
Pastour of the Church
in Salem Village
To be communicated
unto the Church

The Instrument mentioned by y^e above^d Elders is as followes, viz:

To y^e Revd Elders of y^e Chh at Boston with other y^e Elders & Brethren of other Chhes Late of a Councill at Salem Village. We whose names are under subscribed do Gods once more to trouble you with our humble proposals. That whereas there has been long & uncomfortable differences among us, chiefly relating to Mr. Paris, & we as we apprehend, attended all probable means for a composure of our troubles, & we had hopes of an happy issue, by your endeavours among us, but now are utterly disstated of our expectations, & y^t instead of uniting, our Rent is made worse, & our Breach made Wider. We humbly Query, Whether your selves being straitened of time might not admit such satisfactory liberty of debating y^e whole case of our controversy, whereby your selves had not so long an opportunity of understanding y^e case, nor y^e offended so much reason to be satisfyed in your advices, We therefore humbly propose

1. That if your selves please to take y^e trouble w^th patiences once more to hear the whole case, & give full liberty of proving & defending what may be charged on either hand, leaving it to your selves to appoint both time & place.
2. Or that you will more plainly advise Mr. Paris, y^e case being so circumstanced y^t he cannot w^th comfort or profit to himself or others abide in y^e work of y^e Ministry among us to cease his Labours, & seek to dispose of himself elsewhere as God in his providence may direct, & your selves would please to help us in advising to some choice wherein we may be more unanimous, w^ch we hope would tend to a composure of our differences.
3. Or y^t we may without Offence take y^e liberty of calling some other approved Minister of y^e Gospel to preach y^e word of God to us & ours & y^t we may not be denyed so important a privilege in our publick dispensments in y^e place, so leaving the whole case w^th y^e Lord, & your selves, we subscribe our names.

Young men. 16. years old. Householders.

Joseph Porter.
Sam: Porter.
Jn^o. Preston.
Nath. Porter.
Ben: Swinnerton
Jn^o. Buxton.
Jos: Buxton.
Wille: Porter.
Dan: Andrew.
Jn^o. Jngersol
Ely Porter.
Sam: Nurse.
Jonath: Byshop.
Sam: Byshop
David Byshop.
Will: Buckley.
Will: Byshop.

17.
29
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Jos: Holton
Joh. Swinnerton.
Francis Nurse.
Jos: Porter.
Jos: Hutchinson.
Sam: Andrew.
Jos: Swinnerton
Tho: Preston.
Jn^o. Buxton.
Alex: Osburn
Jos: Holton.
Joh: Rea.
Henry Kenny
Tho: Wilkins
Jn^o. Martin
Jos: Hutchinson.
Sam: Braybrook
Abr: Smith.
Joseph Pope.
Tho: Raiment.
Edw: Byshop.
Jos: Putnam.
Isaac Needom
Jos: Flint.
Sam: Upton.
Will: Upton
Jn^o. Holton.
Jn^o. Flint.
Will: Buckley.

29.

Members.

Josh: Rea.
Jn^o. Tarbell.
Tho: Wilkins.
Tho: Fuller.
Sam: Nurse.
Joseph Hemick
6.

Sarah Holton
Lydia Hutchinson.
Sarah Buckley.
Esther Swinnerton
Mary Swinnerton
Hannah Wilkins
Mary Hemick
Mary Tarbell
Mary Nurse
Mary Raiment
Widow Holt.
11.

Non-Members

Rebekah Preston
Sarah Andrew
Ruth Osburn
Eliz: Rea.
Mary Braybrook
Bethia Morton
Mary Smith
Joannah Nicols
Eliz: Putnam
Sarah Needom
Abigail Flint
Mary Holton
Eliz: Flint
Eliz: Hathel
Eliz: Porter
Eliz: Swinnerton
16.

Free-Holders.

Ben: Porter
Will: Small
James Kittel
Israel Porter
Gaffer Swinnerton
5.

one another. If any man have a quarrel against any, even as Christ forgave you so also do ye (Eph. 4: 31. 32). Let all bitterness & wrath & anger & clamor & evil-speaking be put away from you, with all malice; & be ye kind to one another, tenderhearted, forgiving one another, even as God, for Christs sake, hath forgiven you.
Amen. Amen. Sam: Parris.

29.9 [Nov.], 1694.
After I had read these Overtures abovesd, I desired ye Brethren to declare themselves whether they remained still dissatisfied. Bro: Tarbell answered, that they desired to consider of it, & to have a copy of what I had read. I replied that then they must subscribe their reasons (above-mentioned) for as yet they were Anonymous. So at length, w'th no little difficulty, I purchased ye subscription of their charges by my abovesd overtures, which I gave, subscribed with my name, to them to consider of, & so the meeting broke up. Note yt, during this agitation w'th our Dissenting Brethren, they entertained frequent whisperings w'th comers & goers to them, & from them; particularly Dan: Andrews & Tho: Preston from Mr. Israel Porter, & Jos: Hutchinson, &c.

Nov'r. 30. 1694
Bro'r: Nurse and Bro'r: Tarbell (bringing with them Joseph Putnam and Tho: Preston) towards night came to my house, where they found ye 2 Deacons & several other Brethren viz. Tho: Putnam, Jno: Putnam, Jr., Benj: Wilkins, & Ezek: Cheever, besides Lft. Jno Walcot. And Bro'r. Tarbell said they came to answere my paper w'ch they had now considered of, & their answer was this viz: That they remained dissatisfied, & desired that the Church would call a Counsell, according to ye advice we had lately from Ministers.

Sab: Dec'r. 2. 1694
I publickly reported ye aboves'd answer of ye Dissenting Brethren, &then Desired ye Church to stay after ye dismission of ye congregation; & then we appointed a Church meeting at Deacon Putnams for farther agitation ye 6 instant.

Dec'r. 6. 1694[/95]
At ye meeting above concluded upon, we agreed that ye Church (excepting e Pastor, who was even quite tired out, & also because he thought they might be more free in his absence) would meet ye 20 instant w'th ye dissenting Brethren at Deacon Ingersolls to discourse with them about their reasons of withdrawing.

Jan. 21. 1694[/94]
At a meeting at Capt. Putnams of several of the principall of the Church, we concluded that at our next Church meeting we would propound a fresh tender both to our dissenting Brethren and neighbors for a Councill.

// Sab: 27. Jan. 1694[/95]
Received into full communion w'th the Church:
38. Mary (wife to John) Wheldon & baptized. An: Aetat 37.

The Church was stayed after ye congregation was dismissed & desired to meet ye

The following paper (in answer to ye aforesd Ingagement, & Clerical letter from Cambridge) was brought by Deacon Putnam, & several other of our Brethren to ye Revd Mr Willards Mond: May: 29: 1695 being ye day of Election, after dinner, where was presented ye body of Elders belonging to this Province. Viz:

Salem Village. May. 20. 1695.

To ye Reverend Mr Increase Mather & others ye Reverend Elders wch lately met at Cambridge. Whereas by a Letter from yourselves dated May. 6. 1695 Wherein you put us upon consideration how to maintain ye Kingdom of our Lord Jesus Christ threatned to be taken from us. We are not sensible of such threatnings, & for prevention hereof We whose names are hereunto subscribed are sensible ye removing of Mr Paris from his present station will prejudice us in calling another Minister. For we are sensible ye removing of Mr Paris will not any ways be for ye upholding of ye Kingdom of God settled amongst us. For we have had three Ministers removed already, & by every removall our difficulties have been rather aggravated. Therefore we justly fear ye removing of the fourth may rather prove ye ruining of ye whole of Gods interest amongst us. & leave us as sheep without a Shepherd. Therefore we desire ye Mr Paris may continue in his present station.

House-holders.
Jane Wilkins
Sarah Wilkins
Mary Fuller
Ruth Wilkins
Eliz: Wilkins
Mary Rikard
Sarah Morall
Hannah Stacy
Susan: Fuller.
Sarah Goodale.
Mary Walcot
Mary Goodale
Eliz: Goodale
Mary Hutchinson.
Priscilla Walcot.
Eliz: Allin
Mary Goodale
Hannah Putnam
Abagail Lain
Eliz: Dale.
Susan: Bysshop.
Ruth Foy.
Abagail Elcit
Jane Hutchinson

24.
29.
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27
105

House-holders.
Jonath: Walcot
Thomas Flint.
Jno Walcot
Benja Hutchinson
Jno Dale.
Wm Allin.
Jno Putnam.
Jno Wheldon.
Jonath: Walcot jund
Isaac Goodale.
Tho: Hames.
Geo: Ingersoll.
Benja Stacy.
Sam: Wilkins.
Robt Morall.
Jonath: Fuller.
Zech: Goodale jund
Jno Hutchinson.
Henry Holton.
Francis Elliott.
Jos: Goodale.
Jno Hadlock.
Henry Brown.
Eliezar Putnam
Jno Rea.
Sam: Lane.
Jos: Prince.
James Prince.
Edward Bysshop.

29.

Church-Members
Bray Wilkins.
Nath: Putnam.
Jno Putnam sen.
Wm Griggs.
Nath: Ingersoll.
Hen: Wilkins.
Tho: Putnam.
Benja Wilkins
Tho: Fuller jund.
Edwd Putnam.
Aaron Way.
Jonath: Putnam.
Abraham Walcot.
Zech: Goodale sen.
Sam: Abby
Geo: Flint.
Sam: Sibly.
Benja Putnam.
Wm Way.
James Putnam.
Ezek: Cheever.
Peter Prescot.
Jno Putnam jund
Jos: Whipple.
Jno Wilkins.

25.

Church-Members
Anna Wilkins.
Rebek: Putnam.
Rachel Griggs.
Han: Ingersoll.
Han: Putnam.
Priscilla Wilkins.
Ruth Fuller.
Mary Putnam.
Mary Way.
Lidia Putnam.
Abagail Walcot.
Mary Sibly.
Eliz: Flint.
Sarah Putnam.
Perris Way.
Sarah Putnam.
Abagail Cheever.
Eliz: Prescot.
Han: Putnam.
Mary Wheldon.
Deliverance Walcot.
Sarah Fuller.
Abagail Holton.
Mary Darlin.
Sarah Hadlock.
Sarah Prince.
Han: Brown.

27.

31st instant at ye Pastors house in order to prepare another offer of a Council to our Dissenters, both Brethren & neighbors.

Jan: 31. 1694[/95]
At a full meeting of ye Church as above appointed, it was universally voted ye next Lords Day publick notice should be given for a publick meeting at [ye] Meeting house the 7. Feb: next at 2. of ye clock to prosecute ye Ministers advice for a Council dated 14 June last. And our Brethren Wm. Way & Jno. Wilkins be desired this evening to declare this our purpose to Bro'r. Tho: Wilkins in behalf of the rest of ye dissenting Brethren. We also concluded that ye third Tuesday in March next, would be as convenient a time as we could pitch upon for ye meeting of s'd Council.

Sab. 3. Feb. 1694[/95]
After ye afternoon sermon was ended ye Pastor published ye above mentioned agreement of ye Church, & desired yt all would bring in at yt day the matter w'ch they had to offer to a Council.

Feb. 7. [1695]
The Chh mett as above appointed in publick, when after prayer, & ye occasion of this meeting being hinted, the 7 Ministers advice to us dated. 14. June last was again publicly read. And the dissenting Neighbors then present were desired to bring in such matters as they desired a Council for. This was much urged, but to no purpose. They pleading that the explanation of said advice dated. 10. September last & sent to us, was yt a Council should be first chosen & then the matters for calling a Council should be given in. We answered yt we would stand to the advice of 14. June wch they themselves had been the procurers of. And therefore desired them only to give in ye things they would offer to a Council let them be what they would and we would join with them, they nominating any 3 Churches (excepting Ipswich, & those six Churches whose Elders had already been concerned so as to give advice as before hinted, only upon hearing of ye Dissenters, without our Church's privity records) & we would immediately before the half-hour was out vote then for them, & then ourselves elect 3 other Churches. But none would take up with this notion. Then we told our dissenting Brethren, seeing ye neighbors had nothing they would offer to us for calling a Council, [that] inasmuch as we had lately received their reasons for withdrawing from us, we would also give in to them the charges we had against them, to tender unto a Council w'ch accordingly we did after we had first read them openly & publickly viz. as followeth

Sundry Objections, w'ch we have agn'st our Dissenting Brethren, & were read to them (at least ye Heads) 13. Nov'r. 1693, as matters we would offer to a Council viz. 1. Their precipitant, schismatical, & total withdrawing fr'm the Church (yea, & congregation) so as at once to renounce all religious communion, w'thout giving the least reason for their so doing. (See Dan. 2: 15, Pro. 25: 8.) By w'ch means (1) the Chh suffers (1) Defamation abroad (2) reproach & (2) grief at home; (2) the Separatists become guilty of (1) Of general breach of covenant; Neh. 10: all, Jude 19, Heb. 10: 25; (2) Of evil example. 2. Their refusing to give ye Chh Messengers (sent to them on purpose 7 Feb. 1692[/93]) any reason for their withdrawing; most absurdly desiring

Sab. June. 2. 1695

After ~~meeting~~ Publick worship was ended yᵉ Pastour desired yᵉ Brethren to stay, & then desired them to meet at his House yᵉ next morning at eight a clock.

June 3

The Brethren being mett as aboves^d yᵉ Pastour acquainted them that here were two Messengers from Suffield w^o were looking out for a minister, & made application to my self who was willing to go with them if they pleased; & in my absence for a few months, they might try if they could (with others w^o now dissented) unite in some other Minister. But after several houres debate both wᵗʰ yᵉ Brethren, & some other Xtian Neighbours, they all declared an averseness to my motion. Whereupon thanking them for their professed love to me, I told them, I was not free to go without their consent, & seeing they would not let me go, I prayed them to keep me, & make much of me.

Salem Village. June: 3. 1695

Revᵈ. S^rs

We cannot fault yᵉ intendment of our Brethren, Serj^t. David Winchill & Corp^l Victory Sikes, Messengers from Suffield, sent by your selves to obtain the Ministry of our Pastour, if we were so minded as to part with him. But upon a meeting together this day both of Church, & others, warned yesterday being Lords day, to consult that affair; do hereby signify, at yᵉ desire of aboves^d Suffield Messengers, yᵗ with unanimous agreement, not one excepted (save the four known Dissenters) we are resolved, God helping, against such a seperation, during our ability to prevent it, & our Pastour, tho otherwise inclined, yet as unwilling to leave so many of his Flock, as testify so strong affections towards him. So earnestly requesting yᵉ constant help of your prayers, & as much otherwise as you can, we rest, Worthy & much esteemed S^rs

Your needy Brethren

Sam: Paris. Pastour

In yᵉ name of yᵉ Church & other Xtian Neighbours.

To
The Reverend
M^r Increase Mather
& M^r Cotton Mather, In Boston.

Octo^r. 4. 1695

Brother Cloyse came to me desiring a letter of dismission of himself & wife from our Church to yᵉ Church of Marlborough.

Lords day. — Octo^r. 6. 1695

After yᵉ Sacrament yᵉ aboves^d Bro^r. Cloyse his request was propounded to yᵉ Brethren & his dismission together wᵗʰ his wife as desired was voted by yᵉ Major part

Salem Village Octo^r. 8. 1695

To the Revᵈ & much esteemed the Pastor & Beloved Brethren of yᵉ Church at Marlborough in New-Engl^d.

Whereas our Brother Peter Cloyse, for himself & wife, (our Sister) Sarah Cloyse, hath desired Dismission unto your selves, unto whom by Divine Providence they are (as we are informed) now become near neighbours: The same request being the last Lords day propounded to the Church here was readily consented unto. So begging all fulness of Blessings upon your selves thro our Lord Jesus; & most earnestly requesting yᵉ help of yo^r constant & fervent prayer for us we rest

Yo^r needy Brethren

Sam: Paris Pastor { In yᵉ Name of yᵉ Church

To the Revᵈ. M^r ~~Wm~~ Brinsmeed
Pastor to yᵉ Church at Marlborough

Octo^r. 9. I sealed & left yᵉ aboves^d s^d letter for Bro^r. Cloyse at his bro: Tarbell's as he desired

Octo^r. 10. Bro^r Cloyse brought me back yᵉ letter aboves^d saying it was a letter of Recommendation & not of Dismission that he desired

Aprie. 9. 1696

At a church-meeting ~~warn~~ at Brother Thomas Putmans house, warned at the last Sacrament, voted that our Brethren John Putman Sen^r & Nathaniel Putman & Deacon Putman & John Putman jun^r be appointed to meet as many of yᵉ Dissenters when Coll. Gidney of Salem shall appoint himself being Moderator, to treat in order to an amicable issue. And I acquainted yᵉ Ch. yᵗ I intended to hold my station not when my year was up &c.

Salem Village Apr. 13. 1696

Coll: Gidney

S^r. upon a motion from your self sent by Cap^t. Putman & Deacon Putman to this Church, that we would choose & send some Brethren to meet wᵗʰ as many of our Dissenters (your self being Moderator) in order to an amicable issue for yᵉ future, upon condition that I would forsake my Ministry here. The same being agitated at a Ch-meeting the ninth instant, the aboves^d Capt & Deacon together wᵗʰ Lt. Putman & his son John were accordingly made choice of to meet When, & Where, you shall appoint for that purpose. My self then, & Now, promising such purpose to attend the same, if I possibly can, & have timely notice. I am unwilling to hinder yᵉ good of yᵉ place, & if my remove may be beneficiall: Let yᵉ church be provided for, & my self be fairly dealt with in payment of all my dues, I shall readily gratify those who are so earnest for my giving way.

Yo^r Serv^t
Sam: Paris

To
The Honoured Bartholomew Gidney Esq^r
In Salem These
& Deacon Putman.

time for answer, directly contrary to the laws of Christ: I Pet. 3: 15. And to this end (as we then suspected, and now has proved too true), viz.: that they might consult with such others amongst us as have frequently evidenced themselves to be obstructive to Church-settlements, as these Brethren themselves have heretofore abundantly professed, & yet now are their only companions: See 2 Cor. 6: 14 &c., 1 Cor. 9: 6.
3. When they came to ye Church Messengers ye next time, viz. 16. Feb. 1692[/93] (w'ch time was at their desire, granted to them for their answer), instead of lovingly speaking their minds, They read a dateless paper reflecting upon Church & Elders, for calling them to account, & yet refused to leave said paper, & were exceeding hardly prevailed w'th to let us take a copy of it.
4. Their bringing 27 March following, together with 3 other men not in full communion, & one of them a stranger to our Village, a factious and seditious libel to the Pastor, consisting of confused calumnies or reflections on said Minister and others of the Plantation (we know not whom, because not particularly named therein).
5. Their impetuous pursuit of the Minister at his house the night following for an answer to said libel, to his great disquietment.
6. Their (with 2 others not in full communion) restless pursuit of ye Minister again 14 Apr. 1693 for answer to said libel.
7. Their reading a general and ambiguous charge 21 Apr. 1693 against the Minister (if not others of the Church) before 4 more Brethren mutually agreed on by them; and the Minister to hear their difference in order to bring it to the Church, and yet refusing to leave said charge, or to suffer any of us (though much urged thereto by us) to take a copy, and so to debate of them—though this meeting was appointed for that end. See Eph. 5: 21, Phil. 2: 3.
8. Their peremptory withstanding the whole Brotherhood's council (met on purpose at their desire 18 May 1693) to bring the matter orderly before them; only insisting on it with great heat that immediately their charge might be read, and witnesses heard, before the Church had any knowledge of the matter, contrary to 1 Tim. 5: 19. Yea, loudly and fiercely before ye whole Brotherhood clamoring against ye Chh that she would not hear them, whereas ye Chh had, both in their presence & audience, but just before passed a vote yt she would hear them in case they brought ye matter before them according to Christs rules.
9. Their publishing under their own hands, in diverse places of ye country, sundry obloquies against Church & Elders, whilst still the persons so besmeared are denied cognizance of the surmised crimes, either wholly or too much. See Pro. 25: 9 and 10: 12-18.
10. Their ensnaring several, themselves (or; joining w'th such as did so) to subscribe a petition to his Excellency & General Court, scandalizing ye Church & Minister as unpeaceable with their neighbors. Whereas several whose names are there & who subscribed do utterly disown any such speech or intention. See II Sam. //

15: 6-11, Rom. 16: 17-18, Ps. 101: 5.
11. Their gross dissimulation in their letter to ye Chh at Malden dated 11. 7. 1693 (and, as we supposed to other Chhes they then sent to for a Council) wherein they do fallaciously disown ye abovesd petition to his Excellency, notwithstanding all their own 11 names are subscribed thereunto. See Ps. 12. 2. Jer. 9. 4. 5.
12. Their sending abroad Petitions to highest Court & Churches with names subs-

Apri. 20th 1696

At a Church-meting (at Deacon Ingersols warned yesterday, being Lords day) Voted (upon a motion sent to us from y^e Honoured Coll: Sidney of Salem, w^ch is willing to Advocate between y^e two Parties in this Village) That our Brethren Lt. Nathanael Putman, Capt John Putman, Jonathan Putman & Benj.^a Putman together w^th our Pastor, be fully impowered to discuss conclude, & agree with as many of our Dissenting ~~Neighbours~~ Brethren & Neighbours, who likewise shall be fully impowered by y^e rest of their Party in writing under their hands to agree & conclude on their part according to y^e Tenor of y^e following propositions, all of whom so chosen on both parts are to choose Arbitrators to determine (if need be) the second proposition, viz:

1. That y^e Pastors Disbursments on the Ministry-Land & Building: shall be duly Ac- -paid by y^e Inhabitants each his proportion.

2. That as to said Pastors Arrears for maintainance We do engage to pay y^e whole thereof to him. Or what shall be Awarded by Four men, each party choosing Two to hear & determine what thereof shall be paid. And if those Four so chosen agree not among themselves, then y^e same Four to choose a Fifth. And what shall be Awarded by any Three of those five so elected shall be made good & paid by all y^e Inhabitants each his proportion, according as he shall be found to have fallen short of paying his part thereof.

3. That all Persons both of Church & other Inhabitants, shall attend y^e Directions of our Law in Calling & settling some Able, Pious, & Orthodox Minister in y^e place, & procuring him to enter & engage himself therein.

4. That upon y^e fair & full performance of all y^e aboves^d propositions our Pastor then to attend y^e providence of God in Removing, or to acquit his Ministeriall — station amongst us.

An extract of y^e aboves^d premises was y^e same day sent to Coll: Sidney & Benj.^a Putman

Octo^br 11. 1696. Lords day.

The Dismission of our Brethren & Sisters W^m Way & Persis his wife, & Aaron Way w^th Mary his wife together with their Children to y^e Church of Christ lately gathered at Dorchester in New-England & now planted in South-Carolina whereof the Reverend M^r Joseph Lord is Pastor was consented to by a full & universall vote at y^e motion & desire of s^d Brethren & Sisters: & accordingly Letters dismissive were written 17^th m^o: tam

cribed, unknown to some of ye persons whose names they bear, as some of us have been informed by sd pretended subscribers.
13. Their frequent soliciting others, themselves (or confederating with such as did so) to subscribe such like petitioners. See Acts 14. 2 Pro. 16. 28. 30.
14. Their gross mistake in their letter to ye Chh at Malden 11. 7. 93. wherein they profess so much dissatisfaction w'th ye doctrine, practice & ministerial administration of their Pastor, for above a year before ye date of sd letter, as yt they were forced to withdraw from all publick worship for more than 12 months before sd letter. Whereas it is most notorious yt they were in no wise wanting as to a profession of much respects to their said Pastor, all along before—yea, and a considerable while after—the breaking forth of the late horrid witchcraft. And some of them did communicate in Sept. 1692 and after; and one of them had a child baptized 30 October 1692.
15. Their withdrawing their purses (as well as their persons) from upholding the Lords Table and Ministry.
16. Their great contempt of the Church, as oft as hitherto (viz. 13 Nov. '93) they have been with them: (l)In unchristian fastness to such as have treated them mildly, though officers and aged; (2) In constant refusing lovingly and brotherly to debate matters unless a Council were first chosen, or in some irregular way; (3) In frequent threatening us with a Council whether we would or not; (4) In imposing upon the Church others not of our Church society, as witnesses (they said) of what was spoken on both hands. Whereby (1) They openly charged ye whole Chh as a nest of Deceivers (2) They bring unheard-of innovations into the house of God; (3) They scandalize ye Chh to all yt hear of such a protest: I Cor. 6: 5; (4) They declare themselves void of all charity to the whole Church, &c.
17. In fine, to add no more. By all that has been said, their extremely disturbing ye peace of this Chh, & many other good people amongst us, sadly exposing all unto ruin. Gal 5: 15, Matth. 12: 25.
Sam: Parris, Pastor

In the name of ye Chh, it being first voted by them this day at Deacon Ingersols.
As soon as ye publick reading of these articles was ended, Bro'r. Tho: Wilkins in a scoffing & contemptuous way said openly. This is a large Epistle. Yet our Brethren accepted not neither of this offer. So that seeing t'rhat] though there had been by some a loud & long cry for a Council, & yet now when offered, a declining of it when in so fair a way (as we conceive) rendered, we were forced to break up, it being even sunset; only first we told them, if they saw not good to join with us in a Council, we intended I call one ourselves—to be held the third Tuesday in the next month, after we were withdrawn to Deacon Ingersols, ye Brethren Sam: Nurse, & a while after Tho: Wilkins, came to us, desiring time to consider of our offer. We replied yt we were even spent & tired out with the multitude meetings w'ch they had occasioned us; nevertheless we were willing to gratify them in anything we might, & so appointed another Chh meeting for their sakes at Lft. Putnams house at one a clock ye. 12. instant.

Feb. 12. [1695]
The Chh met again, as last agreed upon, &, after a while our Dissenting Brethren, Tho. Wilkins, Sam. Nurse, & Jno. Tarbell, came also. After our constant way of beg-

ging ye presence of God with us, we desired our dissenting brethren to acquaint us whether they would accept of our last proposals, w'ch they desired this day to consider of. They answered yt they are willing to drop ye six Chhs from whose Elders we had had the advice abovesd, dated 14 June last, but they were not free to exclude Ipswich. This y stuck unto long, and then desired that they might withdraw a little to confer among themselves about it, which was granted. But they quickly returned, as resolved for Ipswich as before. We desired them nominate the three Churches they would have sent to, and, after much ate, they did, viz., Rowley, Salisbury, & Ipswich. Whereupon we voted, by ill consent, Rowley and Salisbury Churches for a part of ye Council, & desired them to nominate a third Church. But still they insisted on Ipswich, w'ch we told them they were openly informed [at] ye last meeting yt we excepted against. Then they were told yt we would immediately choose 3. other Chhs to join wth the two before nominated & voted, if they not good to nominate any more: Or else we would choose two other Chhs to join wth ye aforesaid two, if they pleased. They answered they would be willing so that, if Ipswich might be one of them. Then it was asked them if a dismission to some other Orthodox Chh, where they might better please themselves, would content them. Brother Tarbell avered, Aye if we could find a way to remove their Livings too. Then it was propounded whether we could not unite amongst our selves. The particular answer hereunto, I remember not: but (I think) such hints were given by them, as if it were impossible. Thus much time being gone, it being well towards sunset, & we concluding yt it was necessary, yt we should do something ourselves, if they would not (as the Elders had heretofore desired) accept of our joining with them, we dismissed them. And, by a general agreement amongst our selves read & voted Letters to ye Chhs at North Boston, Weymouth, Maiden, & Rowley, for their help in a Council, as followeth.
To the Revd. Elders of the Church in North Boston, to be communicated to ye Church.
Salem Village. 12. 12. 1694[/95]

Revd. Hon'd. & Beloved
Grace, mercy & peace from God our Father, thro our Lord Jesus Christ, to you be multiplied. It hath justly pleased ye Lord, in his awful & holy Providence, for many months past, sorely to exercise us, his poor & unworthy people, w'th ye fires of strife, division, etc. We have not been wholly wanting, according to our poor abilities, as to ye use of means for ye quenching of ye same. But, by all, obtaining no prospect thereof; we have in the next place, & for a long time together, done what we could to work at making an orderly way for the calling-in of more fit & meet help than our own. Upon [illegible] whereof, our earnest & humble request unto yourselves is, that you would please to send your Elders & Messengers to meet here, at ye Ministers house (w'th other Chhs now sent to for ye same cause) in way of Council, ye 19 day of the next month, at ten of ye clock. So praying for all fulness of spiritual blessing upon you, & most affectionately entreating ye like of you for our selves, Wee rest, Sirs,

Your unworthy Brethren,
Sam: Parris, Pastor
In ye name of ye Church.

Letters of ye like tenor were also wrote to the Chhs at Rowley & Malden & Weymouth.

94:5. Mar. 1
At a usual Church-meeting (at Bro'r. Cheevers house) before ye sacrament, after ye Praying, Preaching, etc. was ended. Our Brethren ye Messengers to ye Churches before mentioned made report to us of the answers thereto, made by ye several Reverend Elders thereof. By w'ch we understood that the Reverend Elders in ye Bay accounted it advisable, yt we should add to the 4. Churches w'ch we had already sent unto, ye other two Churches in Boston, viz: ye old Church & ye third Church.* The thing being somewhat debated of, we quickly assented to that advice, or motion. And accordingly, shortly after dispatched Letters & a Messenger to said Churches, for that end. And deferred ye time as above desired, for a fortnight longer.
[marginal note] *& also that the said ouncil might be deferred till ye first Wednesday in Apr. next.

Sab. March 31. 1695
Received unto full communion.
30. Tho: Fuller Jun. Anno Aetat. 51.

April. 3 & 4. 1695
Five of the Six Churches before mentioned sent Messengers & Elders (The Church of Malden only was absent, occasioned by sickness of ye wife of the Revd. Elder thereof, who its said had death very near approaching to her). The third day in public they examined matters, having in the first place had this Church's question propounded to them viz.:

To the Revd. and Hon'd. Elders and Messengers of the Several Chhs now Sitting in Council at Salem Village Apr. 3. 1695 Our gracious God having inclined your hearts to undertake a difficult service, for his interest here which we take thankful notice of. The great request w'ch we have now to lay before you is, That you would, by ye Help, & from ye Word, of our common Lord, Endeavor to rescue us out of ye Distresses, now upon us w'th an answer to ye ensuing Question, w'ch is ye case upon w'ch is ye case we have desired counsel viz:

Inasmuch as the Chh in this place hath labored under much difficulty, through ye Dissatisfactions of certain Brethren, upon ye late Greivous Troubles among us, by w'ch others also have been influenced: And our Pastor hath made publick offers toward ye satisfaction of all concerned: hence our question is, viz:
What advice is to be Given; Or what may there yet remain, for ye comfortable composure of our unhappy differences?

The. 4th. Apr. in Publick they Read, & gave in, the following Advice, as ye result of ye said Council.
The Elders & Messengers of ye Chhs mett in council, at Salem Village, Apr. 3. 1695. to consider & Determine, What is to be done, for ye composure of the present unhappy Differences in that place:

After solemn invocation of God n Christ for His Direction, Do unanimously Declare & Advise as followeth:

I. Wee Judge, That, albeit in ye late & ye Dark Time of Ye Confusions wherein Satan had obtained, a more than ordinary Liberty to be sifting of this place plantation, there were sundry unwarrantable & uncomfortable steps taken by Mr. Samuel Parris, ye Pastor of the Chhh in Salem Village, then under ye hurrying Distractions of amazing Afflictions, Yet the said Mr. Parris, by ye good hand of God, brought unto a better sense of things, hath so fully expressed it, that a Christian charitie may & should Receive satisfaction therewith.

II. Inasmuch as diverse Christian Brethren, in the Church of Salem Village have been offended at Mr. Parris for his conduct in the Time of the Difficulties & calamities which have distressed them, Wee Now Advise them charitably to Accept, the Satisfaction which he hath Tendered in his Christian acknowledgments of the Errors therein committed: Yea, to Endeavor, as far as tis possible, ye fullest Reconciliation of their minds unto communion with him, in ye whole exercise of his Ministry, And with the Rest of the Church

(Matt. 6:12-14; Luke 17. 3. Jam.[James] 5. 16).

III. Considering ye Extreme Trials & Troubles, which the Dissatisfied Brethren in ye Chh of Salem Village have undergone, in the day of sore Temptation w'ch hath been upon them, Wee cannot but Advise ye Church to Treat them with bowels of much compassion: instead of all more critical or Rigorous proceedings against them, for the Infirmities discovered by them in such an heart-breaking Day. And, if after a patient waiting for it, the said Brethren cannot so far overcome ye uneasiness of their spirits, in ye Remembrance of ye Disasters that have happened, as to sit under his Ministry, Wee advise ye Church, with all Tenderness, to Grant them a Dismission, unto any other society of the Faithful whereunto they may desire to be dismissed (Gal. 6.1. 2. Ps. 103. 13. 14. Job 19. 21).

IV. Mr. Parris, having, as we understand, w'th much Fidelity & Integrity Acquitted himself, in ye main course of his ministry since he hath been Pastor to ye Church in Salem-Village about his first call whereunto, Wee look upon all contestations now to be both unreasonable & unseasonable; And our Lord having made him a Blessing, unto the souls of not a few, both old & young, in this place, Wee Advise, that He accordingly be accordingly Respected, Honored, & supported, with all the Regards that are due to a painfull [faithful?] Minister of ye Gospel [I Thess. 5:12, 13; I Tim. 5:17].

V. Having observed that there is in Salem Village, a spirit full of contentions & Animosities, too sadly verifying ye Blemish which hath heretofore lain upon them, and that some complaints brought agst Mr. Parris, have been either causeless & groundless, Or unduly Aggravated; Wee do in ye Name & Fear of ye Lord, solemnly warn them, to consider, Whether, if they continue to Devour One Another, it will not be bitterness in the latter end; and beware lest the Lord be provoked thereby, utterly to deprive them of those which they should account their precious and pleasant things,

and abandon them to all the desolations of a people that sin away the mercies of the gospel (James 3:16; Gal. 5:15; II Sam. 2:26; Isa. 5:4-6; Matt. 21:43).

VI. If ye distempers in Salem Village should be (w'ch God forbid!) so Incurable, that Mr. Parris, after all, find yt he cannot, w'th any comfort & service, continue in his present station, his Removal from thence, will not expose him unto any hard character w'th us, nor we hope, w'th ye rest of ye people of God, among whom we live (Matt. 10. 14; Acts 22. 18). All w'ch Advice, we follow w'th our Prayers that the God of Peace, would bruise Satan under our Feet. Now, ye Lord of Peace Himself, give you peace, Always, by all means.

Joseph Bridgham	Rich'd Middlecot	[Rev] Increase Mather, Moderator
Samuel Checkley	John Walley	[Rev] Samuel Phillips
William Torrey	Jer. Dummer	[Rev] James Allen
Joseph Boynton	Nehemiah Jewet	[Rev] Samuel Torrey
Ephraim Hunt	[Rev.]Samuel Willard	
Nath'l Williams	[Rev] Edward Payson	
[Rev.] Cotton Mather		

"To Mr. Sam: Parris Pastor & ye Brethren of ye Chh in Salem Village.

[Letter of Increase Mather and Other Elders to the Salem-Village Church, May 6, 1695]

Much Respected:
Since that some of us did, in Council with other worthy persons met at your desire to consider your difficult affairs, offer you such advice as we judged most iccording to the mind of God and for the good of your whole plantation: we (lave had that represented unto us which very much confirms the apprehensions wherewith the last article of that advice was given. We have received an instrument, signed by several score of persons concerned in your Village. Of which there seem to be six men and eleven women, communicants in the Church; twenty-nine men householders, five men freeholders, seventeen young men, and sixteen other women—more than four score in all—wherein they express their despair of Mr. Parris's continuing with comfort or profit in the work of the Ministry among you. And it is our own just fear, that such implacable offences be arisen, as do render Mr. Parris's removal necessary. We cannot but think that so considerable a number of souls, as by the invincible temptations and prejudices which have happened among you, will probably be otherwise driven from joining with you in supporting the means of common edification, does call for you to consider what course may be most likely to maintain the kingdom of the Lord Jesus Christ, now threatened through your divisions to be taken from you. But we think your best friends can't put you into any such course without your consenting, yt Mr. Parris do come away from his present station. And then your uniting, as far as you can, in calling another Minister, & forgiving & forgetting all former grievances. Your servants in him,

As for Mr. Parris, you know what care hath been taken to preserve his capacity of being futher serviceable in other Churches of Christ; and we have now particularly before us a probability of an opportunity, if he please to accept it, of doing elsewhere that service for which we do, with grief, see the door so far shut up among yourselves. 'Tis with all tenderness & affection, & not without utmost concern for his & your prosperity, that we lay these things before you; & recommending you to ye mercy of ye Lord subscribe our selves Cambridge, May 6, 1695 Your servants in him.

Increase Mather
Charles Morton
To the Reverend Mr. Sam ·. Parris — Michael Wigglesworth
Pastor of the Church — Sam: Willard
in Salem Village
To be communicated unto the Church — Jabez Fox
James Sherman
Nehemiah Walter
Cotton Mather
Nehamiah Walter
Jonathan Pierpoint

The instrument mentioned by the abovesaid Elders is as follows, viz.

To ye Revd Elders of ye Chhs at Boston wth other ye Elders & Bretheren of other Chhs late of a Council at Salem Village. We whose names are under-subscribed are bold once more to trouble you with our humble proposals. That whereas there have been long and uncomfortable differences among us, chiefly relating to Mr. Parris; and we have, as we apprehend, attended all probable means for a composure of our troubles; and whereas we had hopes of an happy issue, by your endeavors among us, but now are utterly frustrated of our expectations; and that instead of uniting, our rent is made worse and our breach made wider. We humbly query, whether yourselves being straitened of time might not admit such satisfactory liberty of debating the whole case of our controversy, whereby yourselves had not so long an opportunity of understanding the case, nor the offended so much reason to be satisfied in your advice. We therefore humbly propose:

1. That if your selves please to take the trouble with patience once more to hear the whole case, and give full liberty of proving and defending what may be charged on either hand, leaving it to yourselves to appoint both time and place;

2. Or that you will more plainly advise Mr. Parris, the case being so circumstanced that he cannot with comfort or profit to himself or others abide in the work of the Ministry among us, to cease his labors and seek to dispose of himself elsewhere, as God in his providence may direct; and yourselves would please to help us in advising such a choice wherein we may be more unanimous—which we hope would tend to a composure of our differences;

3. Or yt we may without Offence take the liberty of calling some other approved Minister of ye Gospel to preach ye word of God to us & ours, and yt we may not be

denied our proportionable privilege in our public disbursements in ye place, So leaving ye whole case wth ye Lord & your selves, we subscribe our names.

Young men. 16. years old	Householders	Members	Non-Members
Joseph Porter	Jos: Holton	Jos: Rea	Rebecca Preston
Sam: Porter	Job Swinnerton	Jno: Tarbell	Sarah Andrew
Jno: Preston	Francis Nurse	Tho: Wilkins	Ruth Osborn
Nath: Porter	Jos: Porter	Tho: Fuller	Eliz: Rea
Ben: Swinnerton	Jos: Hutchinson	Sam: Nurse	Mary Braybrook
Jno: Buxton	Dan: Andrew	oseph Herrick	Bethia Martin
Jos: Buxton	Jos: Swinnerton	6	Mary Smith
Will: Porter	Thos: Preston		Joanna Nickols
Dan: Andrew	Jno: Buxton		Eliz: Putnam
Jno: Ingersoll	Alex: Osburn	Sarah Holton	Sarah Needom
Ely Porter	Jos: Holton	Lydia Hutchinson	Abigail Flint
Sam: Nurse	Jos: Rea	Sarah Buckley	Mary Holton
Sam: Byshop	Henry Kenney	Esther Swinnerton	Eliz: Flint
Jonath: Byshop	Thos: Wilkins	Mary Swinnerton	Eliz: Kettel
David Byshop	Jno: Martin	Hannah Wilkins	Eliz: Porter
Will: Buckley	Jos: Hutchinson	Mary Herrick	Eliz: Swinnerton
Will: Byshop	Sam: Braybrook	Mary Tarbell	16
17	Abr. Smith	Mary Nurse	
29	Joseph Pope	Mary Rainment	Freeholders
6	Tho. Raiment	Widow Holt	Ben: Porter
11	Edw. Byshop	11	Will: Small
16	Jos. Putnam		James Kettel
5	Isaac Needham		Israel Porter
--	Jos. Flint		Jasper Swinnerton
84	Will: Buckley		
	29		5

The following paper (in answer to the aforesaid instrument,& classical letter from Cambridge) was brought by Deacon Putnam and several other of our Brethren to the Elders assembled at Boston at Mr. Willard's, May 29, 1695, being the day of Election, after dinner-where was present the body of Elders belonging to this Province. Viz.:

Salem Village May. 20. 1695

To ye Reverend Mr. Increase Mather & others (of) the Reverend Elders wch lately mett at Cambridge. Whereas by a letter from yourselves dated May 6, 1695, wherein you put us upon consideration how to maintain the religion of our Lord Jesus Christ threatened to be taken from us: we are not insensible of such threatenings; and for prevention hereof, we whose names are hereunto-subscribed are sensible that the removing of Mr. Parris from his present station will not unite us in calling another Minister. For we are sensible that the removing of Mr. Parris will not [in] any way be for the upholding of the kingdom of God amongst us. For we have had three

Ministers removed already, and by every removal our differences have been rather aggravated. Therefore we justly fear that the removing of the fourth may rather prove the ruining of the interests of Christ amongst us, and leave us as sheep without a shepherd. Therefore we desire that Mr. Parris may continue in his present station.

Householders	Householders	Church-Members	Church-Members
Jane Wilkins	Jonath: Walcot	Bray Wilkins	Anna Wilkins
Sarah Wilkins	Thomas Flint	Nath: Putnam	Rebeck: Putnam
Mary Fuller	Jno: Walcot	Jno: Putnam, Sen.	Rachel Griggs
Ruth Wilkins	Benj: Hutchinson	Wm: Griggs	Han: Ingersoll
Eliz: Wilkins	Jno: Dale	Nath: Ingersoll	Han: Putnam
Mary Richards	Wm: Allin	Hen: Wilkins	Priscilla Wilkins
Sarah Morall	Jno: Putnam [III]	Tho: Putnam	Ruth Fuller
Hannah Stacy	Jno: Wheldon	Benj: Wilkins	Mary Putnam
Susan: Fuller	Jonath: Walcot, Jun.	Tho: Fuller, Jun.	Mary Way
Sarah Goodale	Isaac Goodale [Jr.]	Edw. Putnam	Lidia Putnam
Mary Walcot	Tho: Haines	Aaron Way	Abagail Walcot
Mary Goodale	Geo: Ingersoll	Jonath: Putnam	Mary Sibly
Eliz: Goodale	Benj. Stacy	Abraham Walcot	Eliz: Flint
Mary Hutchinson	Sam: Wilkins [Junior]	Zech: Goodale, Sen.	Sarah Putnam
Priscilla Walcot	Rob't Morall	Sam: Abby	Percis Way
Eliz: Allin	Jonath: Fuller	Sam: Abby	Eliz: Prescot
Mary Goodale	Zech: Goodale, Jun.	Geo: Flint	Abagail Cheever
Hannah Putnam	Jno. Hutchinson	Sam: Sibly	Han: Putnam
Abigail Lain	Henry Holton	Benj: Putnam	Han: Putnam
Eliz: Dale	Francis Eliott	Wm: Way	Mary Wheldon
Susan: Byshop	Jos: Goodale	James Putnam	Deliverance Walcot
Ruth Ray [Rea]	Jno: Hadlock	Ezek: Cheever	Sarah Fuller
Abagail Eliot	Henry Brown	Peter Prescot	Abagail Holton
Jane Hutchinson	Eliazar Putnam	Jno Putnam, Jun.	Mary Darlin
	Jno: Rea	Jos: Whipple	Sarah Hadlock
24	Jno: Rea	Jos: Whipple	Sarah Hadlock
29	Sam: Lane	Jno: Wilkins	Sarah Prince
25	Jos: Prince		Han: Brown
27	Edward Byshop	25	27
105	29		

Sab:, June. 2. 1695
After meeting Public worship was ended, ye Pastor desired ye Brethren to stay, & then desired them to meet at his house ye next morning at eight a clock.

June 3. 1695
The Brethren being mett as abovesd appointed, the Pastor acquainted them that here were two Messengers from Suffield wo were looking out for a Minister, & by the direction of some Elders in Boston made application to myself, who was willing to go with them if the Brethren pleased; and in my absence for a few months, they might

try if they could (with others who now dissented) to unite in some other Minister. But after several hours debate, both w'th ye Brethren and some other Christian neighbors, they all declared an averseness to my motion. Whereupon thanking them for their professed love to me, I told them I was not free to go without their consent, & seeing they would not let me go, I pressed them to keep me, & make much of me.

Salem Village. June 3. 1695
Revd. Sirs: We cannot fault ye intendment of our Brethren, Serj. David Winchill & Crpl. Victory Sikes, Messengers from Suffield, sent by yourselves to obtain the Ministry of our Pastour, if we were so minded as to part with him. But upon a meeting together this day both of Church, & others, warned yesterday, bing Lords Day, to concert that affair, do hereby signify, at ye desire of abovesd Suffield Messengers, yt with unanimous agreement, not one exepted (save the four known Dissenters) we are resolved, God helping, against such a separation, during our ability to prevent it, & our Pastour, though otherwise inclined, [is] yet as unwilling to leave so many of his Flock, as testify strong affection toward him. So earnestly requesting ye constant help of your prayers, & as much otherwise as you can, we rest, Worthy & much-esteemed Sirs

Your needy Bretheren
Sam: Parris, Pastor
In ye name of ye Church &
other Christian Neighbors

To
The Reverend Mr. Increase Mather
Mr. Cotton Mather, in Boston

Octr. 5. 1695
Brother Cloyse came to me desiring a letter of dismission of himself and wife n our Church to ye Church of Marlborough.

Lords Day-Octr. 6. 1695
After the sacrament the abovesd Bror: Cloyse his request was propounded to ye Brethren & his dismission together with his wife as desired was voted by ye Major part.

Salem Village, Oct. 8. 1695
To the Revd. & much-esteemed the Pastor & beloved Brethren of the rch at Marlborough in New England:

Whereas our Brother Peter Cloyse, for himself and wife (our Sister) Sarah 'es, hath desired dismission unto yourselves, unto whom by divine idence they are (as we are informed) now become near neighbors. · the same request being the last Lord's Day propounded to the Church here was readily consented unto. So begging all fullness of blessings upon yourselves through our Lord Jesus, and most earnestly requesting the help of your constant and fervent prayers for us we [?]

To the Revd Mr.--------Bringmeed
Your needy Brethren,
Pastor of ye Church of Marlbough
Sam: Parris, Pastor
In the name of the Church.

Oct. 9 [1695] I sealed and left the abovesaid letter for Bro. Cloyes at his cousin Tarbell's, as he desired. Oct. 10 [1695] Bro. Cloyes brought me back the letter abovesaid, saying it was a letter of recommendation and not of dismission that he desired.

April 9, 1696
At a Church-meeting at Brother Thomas Putnam's house, warned at the last sacrament, voted that our Brethren John Putnam Sen. and Nathaneal Putnam and Deacon Putnam and John Putnam Jun. be appointed to meet as many of the dissenters when Col: Gidney of Salem shall appoint himself being Moderator, to treat in order to an amicable issue. And I acquainted the Church that I intended to hold my station not after my year was up, etc.

Salem Village, Apr. 13, 1696 To the Revd. Mr.Brinsmeed, Pastor to the Church at Marlborough Col: Gidney: Your servant, Sam: Parris

Sir, upon a motion from yourself sent [by] Capt. Putnam and Deacon Putnam to this Church, that we would chose and send some Brethren to treat with as many of our dissenters (yourself being Moderator) in order to an amicable issue for the future, upon condition that I would surcease my Ministerial station here. The same being agitated at a Church-meeting the ninth instant, the abovesaid Captain and Deacon, together with Lft. Putnam and his son John, were accordingly made choice of to meet—when and where you shall appoint for that purpose: Myself, then and now, promising full purpose to attend the same, if I possibly can and have timely notice. I am unwilling to hinder the good of the place, and if my remove may be beneficial, let the Church be provided for, and myself be fairly dealt with in payment of all my dues, [and] I shall readily gratify those who are so earnest for my giving way.

To the Honored Bartholomew Gidney, Esq. in Salem. These per Deacon Putnam.

April 20th. 1696
At a Church-meeting at (Deacon Ingersols, warned yesterday, being Lords day) Voted (upon a motion sent to us from ye Honored Coll: Gidney of Salem, wo was willing to Advocate between ye two Parties in this Village) that our Brethren Lt. Nathanael Putnam, Capt. John Putman, Jonathan Putman, & Bennja. Putman, together 'th our Pastor, be fully empowered to discourse, include, & agree with as many of our Dissenting Neighbors Brethren & Neighbors, who ewise shall be fully impowered by ye rest of their Party in writing under their hands to agree & conclude on their part according to ye Tenor of ye following propositions, all of whom so chosen on both parts are to choose Artibrators to determine (if need be) the second proposition, viz.

1.That ye Pastors Disbursements on the Ministry-land & Buildings: shall be duly Repaid by ye Inhabitants, each his proportion.
2. That as to said Pastors arrears for maintenance. We do engage to pay Ye whole thereof to him. Or what shall be Awarded by Four men, each party choosing two to hear and determine what thereof shall be paid. And if those four so chosen agree not among themselves, then ye same Four to choose a Fifth. And what shall be awarded by any three of those five so elected, shall be made good and paid by all the inhabitants, each his proportion, according as he shall be found to have fallen short of paying his part thereof.
3. That all persons, both of church & other inhabitants, shall attend ye directions of our law in calling and settling some able, pious, and orthodox minister in the place, procuring him to enter & engage himself therein.
4. That upon ye fair & full performance of all the abovesaid propositions, our pastor then to attend ye Providence of God in Removing, or to acquit his Ministerial station amongst us.

An extract of ye abovesaid premises was ye same day sent to Coll: Gidney, & Benja. Putnam.

Oct. 11, 1696. Lords Day.
The Dismission of our brethren & sisters Wm. Way & Persis his wife, & Aaron Way with Mary his wife, together with their children, to the Church of Christ lately gathered at Dorchester in New England & now planted in South Carolina whereof the Reverend Mr. Joseph Lord is pastor was consented to by a full or universall vote at ye motion & desire of ye Brethren & Sisters: & acordingly Letters dismissive were written 17th. instant.

[This is the last entry in the Church Book in the handwriting of Samuel Parris.]

MANO IZQUIERDA EDITORES